The Churchman.

Vol. XXIV, No. 45.] "The Church of the Living God, the Pillar and Ground of the Truth." [Whole Number 1242.

JOHN HECKER, PROPRIETOR. NEW-YORK, JANUARY 6, 1855. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church	at 9 A. M. and 3 P. M.
St. Luke's Church	8½ " 5 "
Church of the Nativity	9 A. M.
Church of the Annunciation	9 "
[Sunday services, 10½ A. M. and 3 P. M.	
Church of the Holy Communion	8 " 6 "
[Except on Fridays, when Evening Prayer with Lecture is at 7½ On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]	
Church of the Transfiguration	½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles	9 "
Church of the Holy Innocents	9 "
On Saints' days and other Festivals, 2d service	11 "
St. Luke's Church, Brooklyn	8½ "
[On Festivals and Fasts, a second service at	5 "
Grace Church Brooklyn Heights	9 A. M.
St. Mary's Church, Brooklyn, at	5½ P. M.
and on Fridays and Holy Days at 8½ A. M.	
Friday evening, with Lecture, at 7½ P. M.	

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JANUARY.

6. The Epiphany, or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
4. Septuagesima Sunday: Third Sunday before Lent.
11. Sexagesima Sunday: Second Sunday before Lent.
18. Quinquagesima Sunday: Next Sunday before Lent.
21. The First day of Lent, commonly called Ash Wednesday. [Proper Psalms instead of the Psalms for the day of the month. Proper Prayers immediately before the General Thanksgiving at Morning Prayers—printed immediately after the Collect for the day.]
24. St. Matthias the Apostle.
25. First Sunday after Lent.
28. Ember Day.

THE CHURCH AT HOME.

New York.—The following communication contains some most interesting intelligence of Church matters in the Northern parts of this diocese:—

Albany, Jan. 2, 1855.

Mr. Editor,—I think it will interest your readers to learn something of what is doing in this part of the diocese; and having seen in your columns no account of the services recently held in this city in connection with the meeting of the Bible and Prayer-Book Society of Albany and its vicinity, and the Northern Missionary Convocation, I take the liberty of supplying one.

For several years past the quarterly meetings of the Bible and Prayer-Book Society have been attended with increasing interest; and some two or three years since there were united with them those of the Northern Missionary Convocation, organized as an auxiliary to the Diocesan Missionary Committee. The last quarterly meeting occurred (speaking *more humerus*) by a bare accident in St. Peter's Church, Albany; and thus the first large gathering of his clergy, which Bishop Potter has met, assembled in his own church, and in connection with services in which for years he, as Acting President of the Society, has taken a very prominent and important part.

On Tuesday, Dec. 12, a large number of clergy, fifty or more, embracing several present by invitation from other Convocations, met at St. Peter's Rectory, and proceeded, robed, to the church, when Morning Service was held, with a sermon, and the Holy Communion. The sermon was worthy of special note. It was from the Rev. Dr. Coit, of St. Paul's, Troy, and fully sustained his reputation as one of the ablest preachers and theologians in the Church. It was a most admirable exposition of the authority of the Church, and presented the true *via media* between Popish arrogance claiming to *teach new doctrine*, and the dictates of private judgment attempting to *discover truth from Scripture*.

The ordinary business of the Society was transacted after the service; and resolutions were adopted expressive of the grief and sense of loss felt on the death of Bishop Wainwright, and also of congratulation to themselves and the Church, that one so long and so well known among us should have been elevated to the office.

After enjoying for awhile the hospitalities of Bishop Potter at his own house, the Convocation was organized for business, and adopted some measures for the more effective prosecution of the missionary work. Interesting reports were made from the several stations, in all of which, with, perhaps, a single exception, the promise of future enlargement and success is very encouraging. A public meeting was held at St. Paul's in the evening, at which, after evening prayer, a report of a most interesting character was presented by the Rev. Mr. Putnam, missionary at Keeseville, giving the results of a recent exploration of the neighboring region, in reference to opening new stations. Addresses were made by the Rev. Messrs. Buel, of Poughkeepsie, Mulchahey, of Troy, and by the Bishop; and a liberal collection made, in aid of the funds of Convocation.

On Wednesday, the Provisional Bishop held his first Ordination, admitting to the Priesthood, Rev. Messrs. Alger and Capen, coadjutors with Mr. Thackara in his most important mission to Richfield Springs and vicinity. The sermon was by the Rev. Mr. Tucker, of Troy, and was a very able defence of the Apostolical Succession as essential to a valid ministry. The solemn act of Ordination by imparting the gift of "the Holy Ghost for the office and work of a priest in the Church of God" was then performed by Bishop Potter in a most impressive manner, and the service concluded, as of course, by the administration of the Holy Communion, of which the clergy and a number of the laity partook.

I have left for especial notice the music of both those services. On Sunday, by request of the Bishop, the Rev. Mr. Tucker took charge of the music, assisted by the choir of the Church of the Holy Cross, Troy. By consequence, the churchmen of Albany and strangers present had such an opportunity as is not often vouchsafed to us in this country, of listening to and joining in Church Music of the purest and most elevated character. Beside the ordinary choral parts, and the chanting of the Psalter, two anthems were sung by the choir in a most sweet and effective manner; and altogether there was left on the minds of the people an impression of the true nature and value of ecclesiastical music, such as I trust will not soon be effaced, but will rather animate them so far as possible to "go and do likewise." Thanks are due, as I am sure they are universally felt, to the Rev. Mr. Tucker; his organist, Mr. Hopkins; and his whole choir, for the high pleasure and profit their services furnished us.

On Wednesday a choir of clergymen, surpliced, occupied the organ loft and led the worship in a way, if simpler, yet almost as effective and soul-stirring as on the previous day. They, too, had the thanks of the congregation for helping them "to worship the Lord in the beauty of holiness."

Altogether this cannot but be regarded as a most auspicious commencement of our new Bishop's public labours. May the spirit of harmony and earnestness there manifested, continue to animate our hearts, and secure the extension of the Church to the salvation of men's souls, and the glory of God. D.

Western New York.—The Bishop held an Ordination on Sunday morning, December 24th, in Trinity Church, Geneva. Prayers were read by the Rev. Dr. Bissell, and the sermon was preached by the Bishop. The candidate for Priest's Orders, the Rev. John G. Webster, Deacon, of Jordan, was presented by the Rev. Dr. Hale, who also, with Dr. Bissell, united with the Bishop in the imposition of hands. The Communion was administered by the Bishop, assisted by the Rev. Drs. Bissell and Hale. Other clergy present were the Rev. Dr. Reed, of Geneva, and the Rev. George B. Eastman, of Wisconsin. In the afternoon, the Rev. Mr. Eastman preached. In the evening, at St. Peter's Chapel, the Rev. Dr. Bissell read Prayers, and the Bishop preached.

The Bishop of Iowa, at the request of the Bishop of this diocese, held a Confirmation in St. Luke's Church, Rochester, on Sunday evening, the 24th of December, and confirmed *thirty-five persons*. The Vestry of St. Luke's, Rochester, have united, we understand, in an unanimous call to the Rev. Benjamin Watson, of Rhode Island, to become their rector. Rev. Theo. A. Hopkins, who has been assistant to Dr. Lee for some time past, will temporarily supply the pulpit.

Massachusetts.—It is announced that the Sixty-fifth Annual Convention of this diocese, will open with divine service, a sermon, and the administration of the Holy Communion, in Trinity Church, Boston, on the second Wednesday (the 10th day) of February, 1855, at 10 o'clock A. M.

At a meeting of the Standing Committee of this diocese, holden on Monday evening, the 11th ult., Testimonials were signed on behalf of J. S. Copley Greene, applying to be recommended for Deacon's Order, and also in favour of Edward Cowley and Francis W. Hilliard, applying to be received as candidates for Holy Orders.

Connecticut.—We understand that at a meeting, of the Standing Committee of the Diocese of Connecticut, held at New Haven, Dec. 19th, canonical testimonials were signed in behalf of Giles Alexander Easton, B.A., Trinity College, Rufus Emery, and Charles Thompson Kellogg, applying to be received as candidates for Holy Orders, and of John Christian Jacobi, applying to be admitted as a candidate for the Order of Deacons.

Maryland.—"The Church in Baltimore," writes a correspondent, "is awake to the importance of doing good to the bodies, as well as the souls of men. We need hardly say that such practical examples as the following, (from the Baltimore *American*) will make people feel that the Church is indeed a blessing, and will do more to make the poor 'love her ways' than all the controversies which could possibly be effected by the most learned divines in Christendom. The missionaries visit from house to house; baptize children; bring them into Sunday Schools, parochial schools, and sewing schools; and bury the dead. Thus the Gospel in its highest sense is carried to the poor, without money and without price."

The Poor Not Forgotten.—Fair hands and warm hearts were employed in weaving Christmas bags for several days, and after filling them with choice confections, they were dispatched with large baskets of cake to the residence of the Missionary of the Northwest section of the city. The pretty bags, together with dolls, toys, and whistles, adorned a "noble Christmas tree," around which nearly one hundred poor children were made happy for the evening. Christmas evening will not soon be forgotten by those little ones who sang hymn after hymn in pious mood. Again a Christmas dinner was prepared at the expense of some of our old and worthy families for these poor children, and given to them in the basement of the chapel on Biddle street, attached to the Mission of the Protestant Episcopal Church. We counted ninety-eight who seldom, if ever, have a smell of roast turkey or mince pie. Beside, several old women were there to enjoy with the children the noble and generous repast prepared for them. It was impossible to hear them sing their sweet little hymn,

"I want to be an angel,
And with the angels stand!"

and realize that many of them were poor children, the offspring of depraved parents, whose little feet have often trod our icy pavements with none to care for them but the Missionary. But youthful hearts do not long retain grief, and so it was with them, for they sung as full of glee as any little bird in Spring.

Illinois.—A Counter Statement.—The undersigned, members of the late Convention of Illinois, having read the "Statement" published in *The Churchman* of the 23d December, and signed by the Rev. Samuel Chase, D.D., and the Rev. Charles Dresser, Professors in Jubilee College, and also the articles in the Chicago paper, and in the *Protestant Churchman*, and the *Episcopal Recorder*, of which that "Statement" professes to be a correction, feel bound, by a sacred regard to truth, but without any design of impeaching the motives or character of the presbyters named, to declare that their recollections and impressions are the reverse of those given by these gentlemen, and that the articles in the newspapers cited form a fair and true statement, in all essential particulars, of the sayings and doings in our late Convention, not excepting even the points made in the communication of the Rev. Messrs. Chase and Dresser.

WM. A. SMALLWOOD,
Rector of Trinity Church, Chicago.
G. UNONIUS,
Rector of St. Ansgarius Church, Chicago.
ROBERT H. CLARKSON,
Rector of St. James' Church, Chicago.
LOUIS L. NOBLE,
Rector of Grace Church, Chicago.
JOHN ROGERS, } Delegates from St. James'
GEO. W. DOLE, } Church, Chicago.
JAS. L. REYNOLDS, } Delegates from Trinity
DeLASKIE MILLER, } Church, Chicago.
J. W. CHICKERING, } Delegates from Grace
H. W. ZIMMERMAN, } Church, Chicago.

P. S. Many more might have been added to these signatures, but for a want of time, and the necessity for a speedy reply.

Chicago, Dec. 27. 1854.

THE CHURCH ABROAD.

England.—Convocation did not assemble, as appointed, contemporaneously with the Parliament. It was prorogued on Friday, the 15th ult., to Tuesday, the 6th of February, then to meet for the despatch of business.

The Bishop of Exeter had again incurred the displeasure of the latitudinarian party in the Church by making a fresh stand against the denial of Baptismal Regeneration. The facts of the case appear to be these:—The Rev. John Gill was ordained in the diocese of Exeter, agreeing (as was stipulated in the license) to remain there two years. At the end of two years, Mr. Gill made an engagement with the Rev. T. Millington, at Woodhouse Eaves, Loughborough, in the diocese of Peterborough, to become his curate. The Bishop of Exeter refused to countersign Mr. Gill's testimonials, on the ground that, though he had fulfilled his two years, he had not remained in his diocese in priest's orders one year. After some discussion, however, it appearing that the Bishop had not, by the strict letter of the agreement, the right to demand this condition, his lordship expressed his willingness to countersign the testimonial. The signatures of three beneficed clergyman being necessary to that document, Mr. Gill sent four—T. G. Postlethwaite, M.A., Perpetual Curate of Christ Church, Plymouth; H. A. Greaves, M.A., Vicar of Charles, Plymouth; Francis Barnes, M.A., Incumbent of Holy Trinity, Plymouth; George Hadow, M.A., Incumbent of St. Andrew's Chapel, Plymouth. The Bishop refused to countersign, because two clergymen of the four, Messrs. Hadow and Greaves, did not "hold the doctrine of the Church of England on the Sacrament of Baptism." The Bishop also now thought it expedient to ask Mr. Gill to state his own views on the Sacrament of Baptism. Mr. Gill, in peremptory language, refused to state his views, or to obtain the signature of any other clergyman to his testimonial; and the end of the matter has been a letter from the Bishop of Exeter to the Bishop of Peterborough to this effect:—

Bishopstowe, Tuesday, Oct 17, 1854.

My dear Lord—Rev. John Gill, nominated to a curacy in your lordship's diocese, presented to me, for my countersignature, a testimonial in his favour, subscribed by four beneficed clergymen in my diocese, all of whom I consider worthy of credit as to Mr. Gill's moral character.

But to two of them I could not give my countersignature as to their being worthy of credit in respect to doctrine.

I think it, however, right to say of him that he was examined in order to his ordination as a priest not many months ago, and was judged worthy of being passed by my examining chaplain. I therefore have confidence in his soundness of doctrine.—I am, my dear Lord, yours faithfully, H. Exeter.

The Lord Bishop of Peterborough.

There had been a Confirmation held at Eton College, by the Lord Bishop of Oxford, the Lord Bishop of New Zealand, and the Lord Bishop of Glasgow. Previous to administering the holy rite, the Bishop of New Zealand delivered an impressive address, which was very attentively listened to. After the Confirmation, the audience were again addressed by the Bishop of Oxford. On Sunday, most of the boys who had been confirmed partook of the Holy Sacrament for the first time.

The papers relate several cases of church restorations, and the erection of stained glass windows, for memorials as well as for decoration.

The Lord Bishop of Bath and Wells, with his clergy, had formally opened the Tiverton Parochial Schools. The Bishop preached, and, after the sermon, a numerous congregation joined in singing the National Anthem.

The living of Olveston, which had become vacant by the death of the Rev. Canon Harvey, has been conferred by the Dean and Chapter of Bristol on the Rev. Canon Mosely.

The Hon. and Rev. J. T. Pelham has been appointed to the Rectory of Marylebone, vacant by the death of Dr. Spry, who had held it for thirty-one years.

The Bishop of London has prepared the following prayer for the use of families and individuals in his diocese:

O Almighty and most merciful God, the protector of all that trust in Thee, accept, we beseech Thee, our humble intercessions for our brethren, Thy servants, now fighting the battles of our country by land or by sea. Protect and defend them with Thy Almighty power. Give them true courage in danger, and mercifulness in victory. Be pleased, O Lord, to succour and relieve the sick and wounded, and to bless the means used for their recovery. Grant that all they who fall in battle may depart this life in the true faith of Christ. Minister abundantly the consolations of Thy Holy Spirit to the fatherless children and widows, and to all who are in sorrow and [illegible]; and in Thine own good time restore to all the nations of the [illegible] the blessings of peace. Grant this, O Heavenly Father, for [illegible] dear Son, the Prince of Peace, our [illegible]

The Rev. Dr. Giles, [illegible] Bampton, who failed to appear, in [illegible] recognizances, to answer a charge of solemnizing [illegible] at Bampton Church, prior to eight o'clock [illegible], has surrendered himself, under the advice of his friends. The charge having been entered upon, and witnesses called in support, the magistrates consulted together, and announced that the case must be sent for trial to the next Oxford Assizes. Bail was accepted for Dr. Giles' appearance to answer the charge.

About 120 children were baptized on the First Sunday in Advent, in the presence of a numerous and attentive congregation, at St. Mark's, White-chapel, London.

The Bishop of Exeter has refused to sanction the cemetery scheme at Great Torrington, in his diocese, on the ground that the fencing is inadequate, the distinction between the consecrated and unconsecrated portions insufficiently defined, and that the two Chapels are under one roof.

THE WORLD AT HOME.

Meetings in the Park.—Mass meetings have again been held in the Park, of mechanics and working men of the city, for the purpose of discussing the existing state of labor and wages among them, and with a view of awakening sympathy in their behalf. Several speakers addressed the meeting, and some of them, we regret to find, indulged in most improper denunciations of the wealthy classes, angrily demanding from them relief. We also regret to learn, that a banner was exhibited bearing an incendiary inscription.

Murder.—The city papers record a shocking murder in Trinity Place on the evening of New Year's Day. A laborer named Thomas Hammond, when in a drunken state, quarrelled with his wife, and kicked and beat her until she lay a corpse upon the floor. They had three children, a girl 13 years of age, another 11 years, and a boy 6 years of age, and the latter child was the only person who was present when the murder was committed. He related the circumstances to the police, who upon entering the basement room where the deceased was, found Mrs. Hammond lying dead upon the bed with the child weeping over her, the husband also asleep on the same bed, and the walls and floor besmeared with blood. Hammond was immediately taken into custody.

Police Regulations.—The new Mayor of this city, (Fernando Wood, Esq.,) has issued a Precept, as Head of the Police Department, in which he enjoins the following regulations:—

In addition to the rules and regulations now in force in the Department, and the several directions therein, you are requested to take note of and comply with the following:

It is hereby made your duty to report every day when on duty, to your Commanding Officer, the following information; and an omission to do so, and to conform to every requirement of this circular, will be deemed disobedience, and punished as such.

To report every street uncleaned, upon your patrole.
Every unlicensed public house for the sale of liquor.
Every public house kept open on the Sabbath.
Every house of prostitution.
Every gambling house.
Every street not lit at the proper hour.
Every street or sidewalk encumbered, and the party or parties offending.
Every excavation made under the sidewalks or streets by builders, or others.
Every nuisance, and the party offending.
Every supposed dereliction by any Officer of the Corporation.
Every violation of the City Ordinances.

You are further directed to disperse all gatherings of men and boys at the corners of the streets or other public places, on the Sabbath day, where disorder is produced.

To enforce the closing of public houses on the Sabbath day.

To protect the stranger or immigrant from extortion or imposition.

To remove from the streets all beggars, and direct them to the several public and private institutions created for their relief.

To see that the ordinances for the removal of snow and ice from the sidewalks and gutters be promptly complied with.

You are farther directed to arrest for creating riot or breaches of the peace:

For being intoxicated and disorderly in the street.
For injuring private or public property.
For stopping the free passage of the cross-walks by cartmen, coachmen, or others.
For throwing offal, garbage, vegetables, and rubbish in the streets.
For offences of any kind against the laws.

Your faithful compliance with these directions is requested. Let no consideration induce you to omit one of them.

You have now (he adds) a determined Chief Officer who will not be indifferent to a single dereliction of duty upon the part of those for whose conduct he is responsible to the community.

The New Governor of the State.—Myron H. Clark, the new Governor of this State, entered on the duties of his office last Monday, and his first Message was immediately published. The Governor commences by giving an account of the financial condition of the State. By this it appears that the receipts, on account of the General Fund, during the late fiscal year, were $1,955,527,42, and the payments $1,817,850,98. The deficiency in the revenue of this fund on the 30th September, 1854, was $279,054,38. This deficiency will be increased during the coming year owing to the decrease of the State tax to the three-quarters of a mill on the dollar. He suggests the restoration of the Missouri Compromise, as a means of promoting the peace of the country. Also a recommendation to "protect the political rights of this State against the further increase of slave representation in either branch of Congress." As might be expected, Governor Clark goes for a high Tariff, and opposes any material modification of the Usury laws. He directs attention to the propriety of modifying the General Banking Law so as to prevent mortgages from being received by the Comptroller as a security for Bank notes, except perhaps in small amounts, at a low per centage on their value. This is a good suggestion undoubtedly. He also recommends the appointment of counsel to argue the case of the Lemmon Slaves, and the passage of a prohibitory Liquor Law. With respect to State Education, he urges that the Common Schools of the State be made entirely free, by abolishing the remnant of the *rate bill* system,—that a better mode of distributing the public money among the districts be devised,—that the Academies of the State be enlarged, improved, and made free to pupils from the Common Schools, and that these institutions as well as Colleges be brought into harmonious connection so as to become essential and mutually necessary parts of one great system.

Dissolution of the Crystal Palace.—The Crystal Palace has been placed in the hands of Mr. White, the President of the Association, as receiver, by the Supreme Court. The *Tribune* asserts that the liabilities of the Company are not over $200,000, and that its assets are expected at least to realize that sum.

Suicide from Destitution.—Coroner Gamble has been called to investigate a distressing case—the suicide of an Irish emigrant, named John Murphy. The wife of the deceased gave her evidence to the effect that they arrived from Ireland last August—that her husband had had work until within the last two months, since which time they had been in great poverty and want; and that while she was out soliciting relief of the Distress Committee he cut his throat. At the time of the suicide the youngest child of the deceased was starving upon the bed, having had nothing to eat for two days, and during the inquest upon the father, the mother received news of its death. Attention is called to the distressing condition of the remaining members of this unhappy family. They may be found at No. 396 Water street.

The Case of Dr. Graham.—With reference to the case of the assassin of Col. Loring, at the St. Nicholas Hotel, the *Daily Times* says,—an order was obtained, it will be recollected, almost immediately after trial, staying proceedings, and the necessary measures were taken by him to appeal to the General Term of the Supreme Court. Last week, by consent, and at the request of Dr. Graham, and on motion of Mr. Whiting, one of his counsel, an order was entered, vacating the order staying proceedings. Dr. Graham will, of course, go immediately to State Prison, and commence to serve the term for which he is sentenced. This looks a little as though the new District Attorney intended in his new capacity to obtain from the Governor that freedom for Dr. Graham which, as his counsel, he was unable to obtain from the jury.

[illegible]—By way of New Orleans we have news from California [illegible] days later than our previous advices, but wholly unimportant. A Russian privateer had arrived at San Francisco, having escaped from the Allied fleet in the Pacific. The arrivals at San Francisco from Atlantic ports were the ships *Celestial* and *Stingaree* both from New York.

Cost of Emigration.—It is stated, on good authority (that of the New York Committee of the Commissioners of Emigration,) that the freights received by our ship owners on all the products of our fields, mines, forests, and work-shops, sent to foreign countries, and on all the goods we re-export, do not equal, in amount, the passage-money paid to them by the emigrants who arrive at our ports.

What is not a Libel.—Judge Oakley recently expressed an opinion that, when an editor of a newspaper merely states a rumor that is abroad—such, for example, as that a certain person, naming him, had issued stock illegally and absconded—he should be exonerated, provided that it was a fact that the rumor existed, although not true. In such a case, there is no intent to do injury, and there is no malice. A circumstance that is commonly spoken of in business circles, as a matter of public interest, ought not to be regarded as libellous when an editor states it.

The United States Treasury.—One million three hundred thousand dollars of the United States Debt was redeemed at the Treasury Department last week, nearly eight hundred thousand dollars of which was the loan of 1847. The United States Treasurer's statement shows a balance in the Treasury on the 25th ult. of $24,000,807.

Death of a Centenarian.—Conrad Bush, of Pompey, Onondaga Co., died at his residence on the 31st ult., at the advanced age of 102. Mr. B. served in the American army throughout the War of the Revolution, and was personally acquainted with Washington, and many other leading spirits of the Revolutionary period. At the time of his death he resided on lands which he received from government for services rendered his country.

THE WORLD ABROAD.

Great Britain.—The Imperial Parliament was opened by the Queen in person, on the 12th December. Her Majesty arrived at Buckingham Palace from Windsor Castle the day before, and in the afternoon held a Privy Council, at which the Royal Speech was agreed upon. The same evening the Earl of Aberdeen and Lord John Russell gave full-dress Parliamentary dinners to their chief supporters in either house, at which the Royal Speech was read.

As the Queen went to the Houses of Parliament, in the usual state, she was received in her progress through the streets with the warmest demonstrations of attachment. Yet we read that "deep seriousness pervaded the people—conscious of the issue at stake in a great war; but hearty sympathy was shown to their Queen and to the Ministers whose duty it is in such arduous times to guide the helm of State." The following is the Speech from the Throne:—

"*My Lords and Gentlemen,*—I have called you together at this unusual period of the year in order that, by your assistance, I may take such measures as will enable me to prosecute the great war in which we are engaged, with the utmost vigor and effect. This assistance I know will be readily given; for I cannot doubt that you share my conviction of the necessity of sparing no effort to augment my forces now engaged in the Crimea. The exertions they have made, and the victories they have obtained, are not exceeded in the brightest pages of our history, and have filled me with admiration and gratitude.

"The hearty and efficient co-operation of the brave troops of my ally the Emperor of the French, and the glory acquired in common, cannot fail to cement still more closely the union which happily subsists between the two nations.

"It is with satisfaction I inform you that, together with the Emperor of the French, I have concluded a Treaty of Alliance with the Emperor of Austria, from which I anticipate important advantages to the common cause.

"I have also concluded a Treaty with the United States of America, by which subjects of long and difficult discussion have been equitably adjusted.

"These Treaties will be laid before you.

"Although the prosecution of the war will naturally engage your chief attention, I trust that other matters of great interest and importance to the general welfare will not be neglected.

"I rejoice to observe that the general prosperity of my subjects remains uninterrupted. The state of the revenue affords me entire satisfaction; and I trust that by your wisdom and prudence you will continue to promote the progress of agriculture, commerce and manufactures.

"*Gentlemen of the House of Commons,*—In the estimates which will be presented to you, I trust you will find that ample provision has been made for the exigencies of the public service.

"*My Lords and Gentlemen,*—I rely with confidence on your patriotism and public spirit. I feel assured that in the momentous contest in which we are engaged you will exhibit to the world the example of a united people. Thus shall we obtain the respect of other nations, and may trust that by the blessing of God we shall bring the war to a successful termination."

The address in reply to the Speech was agreed to in both houses without a division. In the Lords the Duke of Leeds was the mover, and Lord Ashburton seconded the address; these duties being respectively performed in the Commons by Mr. H. Herbert and Lord Leveson Gower. The Earl of Derby in the Peers praised the gallantry of the British Army; commending the alliance with France, but criticizing severely the War and Army measures of the Government. He was replied to by the Duke of Newcastle and Lord Aberdeen. A brief debate, in which the Earls of Carlisle, Hardwicke, Grey, and Aberdeen, and the Duke of Argyle, took part, brought the proceedings in the Lords to an early close. Those of the Commons were more lengthy. Mr. Layard attacked the Government for having no policy, and was followed by a bitter invective from Mr. Disraeli, who promised the support of their party to her Majesty in carrying out the war, but complained that the policy of the Government was one "too late" in everything. Lord John Russell, on the Ministerial side, gave a somewhat startling opinion of the real terms of the new treaty with Austria—confessing that it was one from which that Power might at any time escape. The effect of this declaration was to unsettle confidence, for the moment, both in London and Paris. Measures have already been submitted to Parliament for enlisting German and Swiss auxiliaries, and transferring a portion of the militia to do garrison duty in the Mediterranean stations, and perhaps, in the provinces of North America. So far, nothing had been said of a loan, or an augmentation of taxes. Mr. Layard's opinion in the conduct of the war is considered worthy of every respect. As he was present at the battle of Inkermann, he is perfectly informed as to the deficiencies and requirements of the allies. Letters had been received announcing that the Duke of Cambridge arrived at Constantinople from the Crimea. His Royal Highness was somewhat better, but still far from having recovered his health. The general feeling of the British nation continued patriotic to a high degree, and voluntary contributions for relief of the army flowed in with the most lavish liberality. Among the latest shipments was a cargo of plum-puddings for Christmas, while one hundred and thirty-five poor children of the London Sunday and National Schools have contributed one penny each to the Patriotic Fund. Many of the children wished to give a larger sum, but it was declined on account of their poverty. Some of them have relations in the Crimean army. The Government *Gazette* notifies a great many promotions in the army. Lord Raglan is to name a number of sergeants for promotion as ensigns; annuities of £20 are to be granted to other sergeants, £15 to corporals, and £5 to privates, who distinguish themselves. The Mayor of Manchester had called a meeting of the citizens, to repudiate the sentiments expressed by Quaker Bright on the subject of the war. The deaths in London the last week were 1,331, still rather a high rate. The births were 1,546. The papers announce the death of Lord Frederick Fitzclarence, G.C.H., commander-in-chief at Bombay, and colonel of the 36th Regiment. His lordship was second son of King William IV. and Mrs. Jordan; was born in 1799, and in 1821 married Lady Augusta Boyle, daughter of the Earl of Glasgow. Lord Frederick entered the army in 1814, and at his death held the rank of lieutenant-general. As an illustration of the "freedom of election" in England, may be adduced the contest for the metropolitan borough of Marylebone, a seat in Parliament for which became vacant by the death of Lord Dudley Stuart. It is remarked of the three candidates: "Lord Ebrington has the advantage of being a nobleman, Mr. Jacob Bell that of being a tradesman, and Sir Charles Napier the disadvantage of having commanded [illegible] fleet. The first is the ablest man; Sir Charles bids highest; but [illegible] in favor of Mr. Bell." Intelligence had been received, that the *Charlotte*, Captain Affleck, from Queenstown for Calcutta, with a detachment of the 27th Regiment, was totally wrecked in Algoa Bay on the 20th September, when sixty-two soldiers, eleven women, and twenty-six children perished. The cholera still lingered in Dublin and its vicinity in a very malignant form, and several fatal cases among persons of respectability had occurred within the last few days.

France.—The Queen of England's speech was published in all the Paris papers, and was very favorably received. The embarkation of troops and military stores continued with greater activity than at any period since the commencement of the war.

Austria.—The state of affairs is involved in some uncertainty still, notwithstanding the Treaty with the Western Powers. The Cabinet had made some further proposals for peace to Russia.

Russia.—Accounts from St. Petersburg state that if the negotiations now pending do not produce peace, Russia will call out sixteen men per thousand, equal to a million of men, to take the field as early as possible. The text of the Russian note, which Prince Gortschakoff addressed to Count Buol, at Vienna, on the 28th, was as follows:—The undersigned is authorized to declare to M. Buol that his Majesty the Emperor accepts the four propositions of the Cabinet of Vienna, as a basis for negotiations of peace. The Vienna correspondent of the *Daily News* says, the Empress of Russia is reported to be dying, and it is not certain that she was alive when the account was transmitted from St. Petersburg.

Denmark.—The King appears to have considerable difficulty in getting his Ministerial Crisis arranged.

Spain.—The Ministerial Crisis appeared to be settling down for the present.

Mexico.—Santa Anna has been elected President almost unanimously. It is said he was about calling Gen. Los Vegas (he who was captured by Col. May, at Palo Alto,) to the Presidency, *pro tem.*, as also that some changes were being made in the cabinet. He was making preparations to go to Jalapa.

* * *

Convocation in England.—Of the difficulties in the way of reviving the action of Convocation in England, some idea may be formed from the following correspondence, which we find in late English papers. The first letter is from the Proctor for the Archdeaconry of York to the Archbishop of York: the second is the Archbishop's reply:—

Sheffield, 28th November, 1854.

My Lord Archbishop:—Understanding that Parliament is to meet on the 12th December, I have the honour, with great submission, to address your grace in reference to the Convocation, which, in pursuance of her Majesty's writ, must be held on the following day.

Your grace is aware that in the Southern province many difficulties have of late been overcome, and that by the permission of the Archbishop, and with the tacit approval of her Majesty's Ministers, Convocation has enjoyed—and is expected to enjoy again—ample opportunities of discussing the mode in which its action may be revived to the greatest advantage of the Church.

I am anxious to know if the same liberty will be extended to the Convocation of York; or whether the clergy assembled on the 13th December will be allowed any opportunity of considering in Synod their *gravamina et corrigenda*, and submitting the conclusions they may arrive at to your grace and the comprovincial Bishops?

As it is extremely painful to myself and many others to contend for our privileges with officials who are under instructions from superior authority, I presume to submit this inquiry to your grace, and humbly pray your permission to communicate the reply to my fellow members of Convocation. I have the honour to be, my Lord Archbishop, your grace's most dutiful and faithful humble servant,

George Trevor,
Proctor for the Archdeaconry of York.

To his Grace the Archbishop of York.

Bishopthorpe, York, Nov. 29, 1854.

Rev. Sir:—In reply to your inquiry, I beg to say that I have no intention of departing from the rule hitherto followed in the Convocation of York. I am, Rev. Sir, your faithful servant,

T. Ebor.

The Rev. G. Trevor.

* * *

An Extra Sunday.—It is not unworthy of note, that last Sunday was the fifty-third Sunday in the year 1854. There will not again be fifty-three Sundays in the year until 1865.

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COMMUNICATIONS.

For The Churchman.

A NEW-YEAR'S PRAYER

FOR GRACE AND PEACE, THE WORD AND ITS LIGHT, GOD'S BLESSING, PROTECTION AND TROTH.

Abide with us.—*Luke xxiv. 29.*

Imitated from an old German Hymn:
Och bleib mit deiner Gnade.

Stay, Lord! O save and bless us;
Stay, with Thy grace and peace.
When sins and ills beset us,
Oh let not mercy cease!

Stay, Lord! Save and deliver
With Thy most holy Word:
Thy name, now and forever,
Be honoured, loved, adored.

Stay, Lord! Our souls benighted
Illumine with Thy light,
Lest scathed by guilt, and blighted,
Our hope sink down in night.

Stay, Lord! O spread Thy blessing
On all we say and do,
While heavenly goods possessing
We earthly goods forego.

Stay, Lord! Stretch forth Thy power
To shield us—Saviour, stay!
Our bulwark, fort, and tower,
To drive all harm away.

Stay, Lord! With troth unceasing,
Thy plighted help afford;
From every woe releasing,—
O! stay, Almighty Lord!

For The Churchman.

THE GOOD CHURCHMAN.

(CONTINUED.)

The good churchman, thankful to God for the blessing, is thoroughly convinced, by the light thrown on the subject from Holy Scripture, and—as evincing and illustrating its principles, appointments, and promises—ancient authors, and the current of historical testimony, that his Church is that which only has divinely constituted authority over him in matters connected with his faith and duty as a christian. He is equally convinced that that Church—whatever may have been, in former times, the consequences of its connection with the corrupt Roman Communion—has such distinctions from the religious denominations around it, as to fit it for this high dignity and responsibility. It is therefore, with him, a matter, not merely of taste or preference, but of conscience, to be guided in his christian faith, piety, morality, and charity, by his Church; to observe strictly what she requires, and to aim affectionately and earnestly at what she recommends, approves, and would have done, as the full measure of evangelical devotion. To this end, he not only makes the Prayer Book his guide in the acts and exercises of religion which it prescribes, and therefore applies himself with all diligence and fidelity to the performance of those acts and exercises; but is also much employed in the careful private reading and study of it, with a view to his being well nurtured in its principles, and in the rule and measure of christian affection and duty which it sets forth. He is satisfied that there is no better way, as a means under divine blessing, of his adorning his profession of the gospel with true love of God and man, proved to be sincere and honest by deeds as well as words.

It is obvious, from the whole current and bearing of its Liturgy, that our Church sets forth the diligent and faithful *worship of God*, and the knowledge of His *inspired word*, as the best means of maintaining personal piety in evangelical soundness, and in the affections and duties of evangelical faith and charity. She provides for the commencement and close of *every day* with prayer, and the hearing of the word, in the congregations of her members. She provides, in addition to this, another special service—the Litany—for Sundays, Wednesdays, and Fridays. Besides general provision for the Holy Communion *every day*, she has special provision for it on every Sunday and Holy Day.

True: there may be—there certainly are—valid reasons why this full measure of the Church's system of practical evangelical piety cannot be carried out in reference to many, it may be the mass, of her children. This, however, detracts not from the duty of all of them to approve of her fidelity to Christ in thus providing for His people's spiritual and eternal good. It furnishes not the least excuse for the *oppositions* which this wicked world excites, even in some who are not backward in special professions of evangelical piety, to this her maternal care. Good Christians may lament that the states of life into which it has pleased God to call them, prevent their doing all they would in accordance with these provisions of the Church for their growth in holiness and virtue, and their nurture for Heaven. They may—the true principles of the Gospel fully sanction it—take comfort in the hope that their pious regrets for not being able to do, in this behalf, what they *desire* to do, connected with their efforts to be proportionately earnest and constant in what they *can* do, for the glory of God and the good of their souls, will, for Christ's sake, be accepted and blessed as an allowed measure of fidelity. This, however, touches not the case of those who, whatever may be their *professions*, abet the world, in its enmity against God, by *opposing* the Church's provision for thus frequently calling men to the worship of their Heavenly Father, to the hearing of His word, and to the commemoration of the precious death and sacrifice of our Lord and Saviour Jesus Christ. It is painful to think how the Gospel has thus been dishonored. May God give grace for true repentance of it, before an account of it is demanded at His just judgment seat!

The objections to the principle of daily public worship not only indicate a low state of piety: they also, it is to be feared, are, in no small degree, connected with *unsoundness in the faith.* It is not uncommon to hear the daily service denounced because of the *few that attend.* Even mockery will sometimes be indulged on this subject. This has its foundation in *rationalism.* It comes of a sort of philosophical notion that devotion is a mere æsthetic thing, excited in the mind by sympathy, and having its chief reward in the good moral and spiritual influences of sympathy on minds strengthening each other in common indulgence of sympathetic affections. Hence the idea that the devotions of the few are of little value; and that many must unite if the good effect of social prayer is to be expected. This view of the case indicates at least *forgetfulness* of the Gospel principles and promises touching prayer, that it is, through the merits of the great atonement, a mercifully appointed and accepted means of obtaining blessings directly from God. It is well indeed, and a duty, that social prayer be invested with decent and orderly circumstances of solemnity and impressiveness. These are, of course, increased by the presence, and mutual participation therein, of numbers of worshippers. Moral and spiritual good to individuals and the community doubtless often follows, as the natural result of the influence of sympathy on virtuous sensibilities. It is right, therefore, that social worship should be rendered inviting and impressive by its circumstances and appendages. It is good to have it as largely attended as may be. But it is very unchristian to suppose that it derives its principal value from this view of it. As a divinely appointed means of blessing directly from God to the faithful worshippers, and to those for whom they pray, its benefits are as sure when it is rightly performed by a *little* flock as by a great congregation. The truly evangelical mind, well imbued with the principles and affections of the Gospel, doubts not that the coming together of even a few for prayer and the hearing of the Word, with due preparation of heart, and in the true Christian spirit, is a source of blessing not only to themselves, but also to the Church and the community—a blessing which none are more anxious than they should reach even the mistaken brethren who oppose and deride their conscientiousness.

In the efforts that have been made to injure, in this matter, the Church and her faithful members, it has been endeavoured to ridicule a love for the house of the Lord as the preferred place of devotion, by representing it as a silly and superstitious attachment to special times and places of prayer, derogatory to the holding of every time and place as equally fit for the worship of Him who is every where, and at all times, present. There is an implication here that those who most love God's holy temple are the least faithful to the devotions of the closet and the family, and to the perpetual praying spirit which, at all times, and in all places, is ready with thoughts of God, and devout ejaculations of homage to Him. The true character of this implication is itself proof of the unchristian source of the objection. The heart that fosters it must be changed by the Holy Ghost before arguments founded on the true and righteous view of the subject can effectually reach it.

This, however, is not the most serious view of this point. It goes beyond that last considered in its unfortunate bearing toward infidelity. When once the human mind, in its pride, sets out to make religion more exclusively spiritual than the Bible makes it, a door of downward and mischievous development is opened: as, indeed, history shows to have been always the case when the Bible record of the Gospel and the Church has been neglected, or perverted to meet human theories and fancies. This pretence of an extraordinary spiritual religion, sometimes setting light by the Christian sacraments, and outward acts and exercises of devotion; and sometimes rejecting the former entirely, and reducing the latter to a mere compliance with occasional special mental movements; has not unnaturally run into the farther development, which, regarding all ideas of personality and special locality of the Deity, as inconsistent with His spiritual nature, and all external acts of worship as inconsistent with the true spirituality of the religion required of man, has reduced this spirituality to a mere rational and philosophical effort to bring the even current of mental thought and movement into assimilation to the spirituality and purity of the divine principle, called God, which is all around and within the worshipper.

Nothing is clearer from Holy Scripture than that according to the religion and Church which God has always had in the world, He has always required of men that they pay homage to Him, and show the reality and sincerity of their spiritual devotion, by diligence and constancy in such exercises of that devotion, as recognize the claims for it, of sacred places, times, and forms, and the services of a duly appointed ministry. Any kind or degree of fancied spirituality which runs counter to this principle, or tends to its being practically neglected, is not evangelical. It is the substitution of arts of man's device for the requisitions of the divine law. Its spirituality is in such a spirit as is not subdued to humble and faithful following of Christ. It is what all history proves to have been a source of many of the direst evils which the Church of God has suffered, and many of the grossest departures, in individuals and communities, from the true faith and piety of the gospel. The evils that have hence arisen are as marked as those resulting from that opposite extreme which has corrupted, abused, and perverted the principle, by reckless disregard of the true doctrines and spirit of the gospel; by presumptuous claim of right to burden religion with whatever ceremonials may be best fitted to answer desired ends; by such pressure of outward observances as may serve the ends of priestly domination; and by the heretical policy of fastening false doctrines upon the people by binding them to forms and acts which involve the recognition of those doctrines, and fix in the ignorant mind, debased by moral and spiritual vassalage, the deep persuasion, as both a terror and a lure, that full assent to the doctrines, and rigid observance of the resulting duties, are necessary to the avoiding of the curse of Heaven. From such errors of popery, and the before mentioned loose and perilous errors of uncatholic protestantism, the good Churchman sees his only security in the sound evangelical catholicism of his own Church. By giving, in the true faith, affections, and spirit of the gospel, as diligent heed as practicable to her appointments and provisions for the Christian guidance and nurture of her children, and by constant earnest endeavors to govern accordingly his character and life, he strives to adorn the doctrine of God his Saviour in all things.

Our mother Church of England has enactments and counsel on the subject of the Daily Service well-deserving the godly consideration of her American daughter. A document printed at the beginning of the English Prayer Book, entitled "Concerning the Service of the Church," contains the following:—

"All Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

"And the Curate that ministereth in every Parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him."

Respecting the Litany Service, the 15th of the Church of England Canons speaks as follows:—

"Upon Wednesdays and Fridays weekly, though they be not Holy Days"—an expression evidently implying that the Holy days are supposed to be observed as a matter of course—"the minister, at the accustomed hours of service, shall resort to the church or chapel, and, warning being given to the people by tolling of a bell, shall say the Litany prescribed in the Book of Common Prayer, whereunto we wish every householder dwelling within half a mile of the church to come, or send one at the least of his household, fit to join with with the Minister in prayers." B. T. O.

[To be continued.]

For The Churchman.

A PLEA FOR THE POOR.

BY ELIZA GRILLEY.

"The poor ye have with you always."

Remember the poor! nor only remember
That Poverty ever abides in the land;
The Foe, though so mighty, will surely surrender,
If ye go forth to meet him with Purse in your hand:
Come then, O ye brave ones, come enter this dwelling,
Where the storm-king so loudly is sounding his blast:
Hear, hear this lone widow her sad fate bewailing,
Crying out unto God—would the Winter were past!

Look on her poor babes! O, list their *low wailing*,
See how their small forms shrink away with the cold,—
God bless your warm tears! but will tears be availing?
Go tender them quickly your silver and gold.
Turn away—come again—*now* enter this dwelling:
The storm-king hath fled, there's plenty at hand;
But haste ye—pursue him, still the promise is telling
The poor never cease, never cease from the land.

'Tis *Hard Times* with the poor! and brave hearts are bending
'Neath the weight of misfortune, all humbled and low,—
Fly, fly to their rescue, here 'mid your bright blessings
Their heart-stricken sorrow ye never can know.
Oh! remember the poor—nor only remember
That Poverty ever abides in the land;
For the Foe, though so mighty, will surely surrender,
If ye go forth to meet him with Purse in your hand.

Branford, January 1st, 1855.

THE DIOCESE OF ILLINOIS.

To the Editor of The Churchman:

DEAR SIR:—In an editorial article of your last issue you, undesignedly no doubt, do great injustice to the good churchmen of Illinois. You say that the movement in the diocese against the non-residence of the Bishop is confined to those who are lower churchmen than himself. By no means. In the first place that movement is sustained by nine-tenths of churchmen of all grades, and by every High Churchman, clerical and lay, in the diocese. Although it is to us a lamentable fact that none but Low Church papers are willing to publish true and reliable accounts of the late convention. There is one point of great importance that I beg to place you right upon, *i. e.*, the alleged non-payment of any salary heretofore by the diocese. The reason is plain. When Bishop Whitehouse was elected, it was with the universal understanding that he would be supported by the rectorship of a church—as the Bishops of Michigan, Rhode Island, Missouri, and others. Without that understanding there could have been no election, because Illinois could promise no other support. The Bishop was elected, accepted Trinity Church, Chicago, with a handsome salary, but, after a nominal rectorship of six months, resided nearly and [illegible] himself without a salary, and the diocese in [illegible] present delicate position. The diocese was not ready nor [illegible] to give a competent salary, and only had [illegible] to strive by every effort to raise one, if he would come and live among us.

JUSTICE.

Chicago, December 29.

[Our respected correspondent is under a mistake. If he will take the trouble to read our article again, he will see that we said no such thing as that which he imputes to us. We did not say that "the movement against the non-residence of the Bishop is confined to those who are Lower Churchmen than himself." We spoke only of those, as such, who had misrepresented the Bishop, and who were doing all they could, by opposing with so much animosity his plans for a suitable residence, to prevent the very object being accomplished which they yet profess to be so anxious about. We have not one word to say against the strong and natural desire there is, that the Bishop should reside in his diocese. On the contrary, we are decidedly of opinion that episcopal residence is altogether indispensable. But we think that, under all the circumstances, some more deference should be paid to the Bishop's wishes, as to the mode of carrying such an object into effect, than to us there appears to have been.—ED. CHURCHMAN.]

For The Churchman.

AN INVOCATION
For 27th Day.—Evening Prayer.

Faithful husband, loving wife,
Joined in one harmonious life—
At thy feet, O Lord, we bow,
Feeling need of guidance now.
Thou, who in the earliest time
Formedst this mystic bond sublime—
Thou, the generous, loving Guest,
Seen at Cana's marriage-feast—
Let our life with love be calm;
Let us hear Thee in the Psalm
Say to each: "O, well is thee,
Happy, happy shalt thou be!"

Through this broad land, as we roam,
We are seeking for a home,
Where, for toil of heart and mind,
We our daily bread may find,
And a peaceful, dear retreat,
When our labors are complete—
Close beside the church we love,
Waiting for our call above:—
Let our path be free from harm;
Let us hear Thee in the Psalm
Say to each: "O, well is thee,
Happy, happy shalt thou be!"

Yester eve a missive came
Signed with a stranger's name—
Meeting all our want and will—
Will it be for good or ill?
We would take Thee for our guide,
And where Thou dost lead, abide—
Is this token from Thy hand?
Or, does some kind Angel stand
In the way, with warning arm?
Let us hear Thee in the Psalm
Say to each: "O, well is thee,
Happy, happy shalt thou be!"

'Neath the glowing Southern sun
Lies the spot we think upon:
Quiet village—gray with Time—
Shaded with the Palm and Lime—
Where unfading are the bowers,
And the earth is gay with flowers;
Where the clouds are soft and fair,
Curtaining only gentle air—
As we dream of scenes so calm,
Let us hear Thee in the Psalm
Say to each: "O, well is thee,
Happy, happy shalt thou be!"

But the glowing sun may bring
Pestilence, with gales of Spring;
And the Summer's deadly heat
Silence hearts that hopeful beat—
Spare us from sudden death;
Give unto [illegible]
And, our Heavenly rest to gain,
Let us fall like ripened grain:
Keep us safe from every harm:
Let us hear Thee in the Psalm
Say to each: "O, well is thee,
Happy, happy shalt thou be!"

Not our will, but Thine, be done!
Hear, O Father, through Thy Son:
Wheresoe'er Thou may'st decree
That our earthly home shall be,
Let Thine Angels' camp be near.
Let us see Him in our fear—
Set a watch beside our door,
And our hearts, forevermore;
Let our lives in Thee be calm;
Let us hear Thee in the Psalm
Ever say: "O, well is thee,
Happy, happy shalt thou be!"

L. E. D'B.

CHRISTMAS, 1854.

For The Churchman.

TIME.

"While we have time, let us do good to all men."—*Gal. vi,* 10.

There are three words in this monosyllabic text that deserve particular attention—*time, do,* and *good.* Here is a short homily on these short words, for New Year:

Time.—To men of business, study, and occupation, nothing is more valuable than time, and it is so valuable because no one can hold it fast. It is really nothing less than ceaseless motion. Time now regulates all our ideas and movements. If the heavenly bodies were all at once arrested in their motions, there would be no time, because no motion. But time means not merely minutes, hours, days,—it also signifies the fit or proper moment, hour, or day for anything, and thus the wise king reminds us there is a time for all things. There is a fit time or opportunity, and when that is at hand, *then* is the *time.* It was deemed one of the wisest sayings of antiquity—"*know* the *time,*" καιρον γνωθι, and we all know the force of that common phrase, "now's the time." It is this kind of time that the Apostle means. He uses the same word that the Grecian sage used, when he gave the precept, "know the time." While we have *this*, says the Apostle, let us *do* good.

Do.—This word signifies to perform some work or labor. *Let us work* is the idea, anciently implying some effort. We may do some things without effort, but here we are called upon to make the effort, and it is supposed that effort is necessary, therefore *let us work.* Let us do *good.* This means any act by which we contribute to the comfort, happiness, or well-being of another. It means, therefore, any act of benevolence, and thus any office of kindness. In this view, all good Christians, though we need not call them Quakers, are yet what the Quakers call themselves, Friends. Their object is to befriend every one.

In order to *work*, or do the good inculcated, we must note two things particularly: 1st—when the time is; and, 2d—not to let it pass.

1st—To note when the time is. It is time, or opportunity, or occasion, and when that comes, our office is to seize it. An old proverb says, "Time is bald behind" (*port est occasia calva*), and hence another proverb, "Take time by the forelock." Now, these wise sayings, though generally applied to measures of policy and the world, yet fall in exactly with the Apostle's aim: "While we have time," or as we have the opportunity. And next, when we have this opportunity, it is not for us to let it pass.

But man is very prone to procrastination. He feels, perhaps, that he would like to do much, but not to-day. To-morrow he will do—do everything. To-morrow comes, and he then feels much as the day before, and thinks no harm can grow from one omission, and yet another, and so on to the end. Thus, time after time has passed him, and he has not done the good. It is said by some old divine, the streets of pandemonium are paved with good resolutions. We make no comment on this fearful figure, but we will say that there is, perhaps, no one on earth who, on balancing the account of his life, between what good he may have done, and what he merely intended to do, will not find the balance far in favor of the latter; and, if men are damned, it is not so much for what they have positively done, as for what they have not done. Our Lord teaches us to pray, "Forgive us our debts;" and whoever considers their full amount will see good reason so to pray. Our trespasses may be many, but who will count up his debts. If we would discharge the latter, they would annihilate the former. Now, while this casts us upon the mercy of God in Christ alone, and shows that we can never merit Heaven by anything that we can do, so much would there still remain for us to do,—yet for that very reason, that we may not incur the aggravated charge of any wilful neglect, we are exhorted "to do good, while we have the favored time." C.

OPEN COUNCIL.

⁂ Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of the former, and of nature itself."—CLARENDON.

For The Churchman.

A STRINGENT MONEY MARKET.

MR. EDITOR:—A communication upon financial affairs, under this title, in *The Churchman* of the 30th ult., recalls forcibly to my mind the discussions held about fifteen years ago upon the subject of the STATE BONDS, and the consequences likely to result from the emission of such bonds by the several States of the American Union. The effect of those discussions seemed to be to satisfy the great body of the people of this country, and impartial persons of other countries, that the several States had no constitutional power to emit those bonds. The holders of the bonds, however, unable to sell them at any price, devised the plan of a new scheme of banking with these State Bonds, mingled with bonds and mortgages on houses and lands, as a basis for a paper circulation. The old "safety fund" system having fallen into discredit, on account of numerous failures of the banks, and other evils attending a paper circulation, the fathers of this new plan persuaded the Legislature to sanction and enact it.

Many of the new banks failed, or were wound up, soon after they came into existence. Among them were the North American Trust Company, the Clinton Bank, and the Willoughby Bank.

The annexed Report, published in 1839, was much discussed in financial circles in that and in the next succeeding year, and was very generally conceded to be sound constitutional law. The Hon. Mr. Duer, on his return from Europe, declared that it was so considered there, and the subject was fully discussed during his stay there.

The bonds of the States of New York, Pennsylvania, and Massachusetts, have been increased in amount considerably, since the report of Mr. Comptroller Flagg was made. The bonds of Virginia now amount to more than three times the sum there set down. North Carolina has become a bond-emitting State. Mississippi, as it seems was anticipated in the Report, has been sued on her bonds in her own courts; but the plaintiffs have no prospect of collecting the money of her.

Some of the States have put their bonds into the hands of bankers and banks for sale, and have thereby been more or less embarrassed. The end is not yet. But to the Report, a perusal of which may indicate the danger in a time of financial pressure, of depending upon the sales of two hundred millions of dollars of State Bonds, to redeem a discredited paper currency.

NECKAR.

The great and improvident emissions of "bills of credit," in the shape of bonds and certificates of stock, which have been put forth and pressed upon the money markets by many of the States of this Union, seem at length to have awakened a spirit of inquiry, and to have induced reflecting minds to contemplate the probable consequences of such a course of policy.

Have the several States lawful authority to issue such bonds, either to a limited, or to an unlimited amount?

Will posterity pay those bonds voluntarily?

Have the holders now, or will they ever have, any power or means to enforce the payment of them?

The bare mention of these questions will indicate to the people of these United States—to the foreign holders of these bonds—and to the friends of free institutions and self-government in all countries,—the weighty and momentous interests which depend on their solution.

FIRST: *Have the several States lawful authority to issue such bonds, either to a limited or to an unlimited amount?*

The Constitution of the United States, which is the supreme law of the land, of each and every State separately, as well as of the United States collectively, forbids the States to "emit bills of credit." If the bonds which the States issue, payable to order, when they loan their *Credit* to banks, railroads, coal companies, and other Corporations created by their own Legislatures, are "bills of credit," the question is settled. The States have no right to issue them. That they are bills of credit is manifest upon the face of the several acts authorizing the emission and loan of these bills. They purport to be loans of the *Credit* of the *State*, and nothing more nor less. Critics may, if they please, object that these bonds are not bills of credit *within* the *meaning* of the Constitution. The prohibition in the Constitution is positive, and broad enough to cover everything in the shape of "bills of credit;" therefore if the State emissions of paper are "bills of credit" in *any* sense, in any *degree*, their emission by the States is strictly forbidden by the supreme law of the land. Conclusive as this position is, there can be no objection to an examination of the grounds on which the advocates for the trade in State bonds or bills of credit rest, for the support of their splendid schemes.

Take for an example the State of New York. If the Legislature of this State possess this power, whence did they get it? The Constitution of the State does not pretend to confer it. It is silent upon the subject. Have the people, by implication, given to the legislature in its representative character, such a power? In the first place have they authorized that body to pledge their credit, with or without consideration, even to a *limited* amount? If so, where is the limit, the restraint? Where the bounds which are not to be passed or exceeded? How much credit may each succeeding legislature appropriate, or vote away? Ten thousand? Ten millions? or Ten thousand millions!!! They can vote away "the public moneys or property, for local or private purposes," but can they vote away the CREDIT of the people in the same manner? If so, then each legislature may vote away any or all the credit which the people may at any time have; aye, all they ever will have, and more too. A set of bold speculators in the legislature may thus dispose of the public credit, even at the next session, for a thousand years—for ever. They may take the debt of Great Britain upon the shoulders of the State, and nothing short of a revolution would give relief to the people. If representatives may thus bind for ever the people to redeem their pledges in respect to credit, may they not bind their *persons*, as well as their property, to redeem those pledges; their lives, as well as their fortunes, and their sacred honor?

This doctrine of loaning credit has nothing to do with republican or democratic government. It has no relationship to the principles of self-government, nor to free government in any conceivable mode or form. Limited monarchy looks upon it with doubt, suspicion, and dismay. It has no resting place, no home, but in absolute despotism!

Well was it that the framers of the Constitution of the United States prohibited the several States from cutting up their credit into small or large amounts, and emitting it in bills. But the States, *indirectly*, by chartering banks, and *directly*, by loans of their credit to banks and other corporations, have disregarded this wise and admonitory restraint upon their action, and are now reaping their reward.

SECONDLY: *Will posterity pay those bonds voluntarily?*

No one thinks of asking if the *present* generation will pay them. It seems to be taken for granted that we of this day have enough to do in electioneering for speculators in bank, fancy, and State stocks; in framing schemes for distributing the funds; and in signing the bills and getting them into circulation. Verily this enterprise is likely to prove a heavy task for those who have engaged in it; quite as much as they will be able to perform. The fact, that with all our boasted prosperity, we are borrowers to such an immense amount, in time of peace, strongly indicates, if it does not prove, that we are not the people who are to pay the debt. We have become proverbially a borrowing, and not a paying people. If our posterity are to reverse in themselves our habits, and become a paying people, they ought, as they are born, to be removed from the influence of our example. Otherwise they may not be able to pay the interest, much less the principal of these bonds.

It may be said that the banks, canals, and railroads, which we leave behind us, will yield sufficient profit to extinguish the debt. If the corporations shall yield enough to pay their expenses, keep their works in repair and their capital unimpaired, without a system of legalized plunder upon the community, it will be more than they have ever done yet; more than many of their advocates expect them to do.

The great vice of our time is a propensity to run into debt, reckless of providing the means of payment. The calculation, so far as any is made, seems to be, that credit, not industry, is to pay the debt. So far as industry is concerned, the calculation will doubtless prove true. Credit may succeed in transferring the debt from one creditor to another many times, but will probably never pay it. Our farmers and other industrious producers, are amused with the notion that they are only lending their *Credit*, when their representatives put out bonds by the forty or fifty millions of dollars. Let them *look* to their *bonds!* As surely as the bonds are signed and sealed, and put into the hands of the speculators, will the lands and labour of our people be taxed to pay both the interest and principal of the greater part of them,—or, the people will refuse to pay them. Which will they do? Which must they do? Necessity will drive them to take the latter course. When the people shall find that their representatives have transcended their power and abused their confidence, they will discard such men from their councils, and disavow their acts. Let them like young Hamlet, go "for England," and face, if they dare, the bondholders at the Royal Exchange. Let the bond-holders send the bonds back by them for collection if they choose, and then will come up the third and final question:

THIRDLY: *Have the holders now, or will they ever have, any power or means to enforce the payment of them?*

The following extract from the Constitution of the United States, Art XI of the amendments, bears with weighty force upon this question:

"The judical power of the United States, shall not be construed to extend to any suit in law or equity commenced or prosecuted against one of the United States by citizens of another State, or by citizens or subjects of any foreign State."

Thus then, the several States cannot be sued upon their bonds in the Courts of the United States. Can the bond-holders in Europe be aware of this fact? When they shall be made acquainted with it, how long will it be ere they send the bonds back to Wall-street for sale? At what rates could they be sold under such circumstances? Is it possible that our State Legislators who are voting to put out these bonds, are aware that there are no lawful means to enforce the payment of them? No lawful power *for*, but the supreme law *against* their emission? What shall be said of grave lawgivers who are either ignorant of such facts, or who, knowing them, issue bonds and "bills of credit" by the hundred million?

Are they all honorable men, and do they consider those bonds debts of honor? They are welcome to share the honor among themselves, that of the payment of the bonds not excepted.

Some of the States, like Mississippi, may permit suits to be brought against them in their own courts. If the States are able to pay these bills and choose to do it, they can pay them without a suit more easily than with one. If they do not choose to pay them, suits in their own courts would be a mere mockery. The same power that gave being to their courts can alter or abolish them, at pleasure. The holders of the bonds may as well sue the signers of them, or the Norman lawyers who advised their issue, in their own kitchens, before their own cooks and footmen, as sue the several States in their own courts. The Court of Honor is the only court left open to them. *There* the law is apt to run counter to the Stock Jobbers.

When the people generally shall be made fully to understand the facts in relation to this matter, the trade in State Bonds must cease, or be carried on pretty much as the Life and Fire trade was in 1826. The lottery business of a later date, and the exchanges and note shaving of 1836, '37, were scorching and withering blasts to many persons; but the trade in banks, bonds, bills of credit, and stock jobbing since those periods, seems likely to sink all former revulsions into comparative insignificance. It is due to the community that the facts should be spread abroad, and the subject publicly discussed. The people, when made acquainted with them, will draw correct conclusions, and apply the proper corrective measures to the root of the evil. They will return to their first political love; to the principles of the Declaration of Independence; to the principles of the Constitution of the United States; and honestly put them into practical operation throughout the land. They will require of their judges, in every State, that *they* be bound thereby. There they will rest, under the deep and perfect conviction. "That no free government or the blessing of liberty can be preserved to *any* people, but by a firm adherence to justice, moderation, temperance, frugality, and virtue."

New York, July 8, 1839.

NOTE.

Judge Buel, of Albany, has recently published an able article against the State Debt System, showing that the legislative office-holders of eighteen of the States have run their constituents in debt to the amount of $170,806,177; and that the people are now paying TEN MILLIONS annually as interest, *"not to members of our national family, but to foreigners, who are at least aliens to our country, if not secretly hostile to its institutions and prosperity."*

"The rapid accumulation of debt, within the last few years, can not but strike the reader with astonishment; and if it is considered that the State of New York is already pledged to the amount of twenty or thirty millions, beyond her present debt, to complete internal improvements already authorized; and that some of these improvements are not likely for a long time to come, if ever, to pay for repairs, attendance, and the interest on the capital loaned—we say, when these matters are duly considered, it will require no argument of ours to show that we are hastening to a dangerous crisis."

DEBTS OF THE SEVERAL STATES.

[From Report of A. C. FLAGG, Comptroller of the State of New York.]

New York,	$18,262,406
Pennsylvania,	27,306,790
Massachusetts,	4,290,000
Maine,	554,976
Maryland,	11,492,980
Virginia,	6,662,180
South Carolina,	5,753,770
Ohio,	6,101,006
Kentucky,	7,369,000
Illinois,	11,600,000
Indiana,	11,890,000
Tennessee,	7,148,175
Alabama,	10,800,000
Missouri,	2,500,000
Mississippi,	7,000,000
Louisiana,	23,735,000
Arkansas,	3,000,000
Michigan,	5,340,000
Total,	$170,806,177
Add due by the States to the United States,	28,101,644
	$198,907,821

The State debts have been incurred for the following objects:

For Banking,	$72,640,000
For Canals,	[illegible]
For Railroads,	48,871,084
For Turnpike and M'Adam Roads,	6,618,951
For Miscellaneous objects,	8,474,684

THE CHURCH OF ENGLAND AT THE REVOLUTION OF 1688.—When the Reformation of the sixteenth century, supported as it was by so much learning and piety, by so much political power, and by so much of the popular will, had set men's minds at liberty to rove at pleasure in the fields of theological and ecclesiastical inquiry, they must have been blind indeed who did not perceive that men's minds would never settle down in one uniform opinion, and that even great diversity might be expected, leading to rivalries, and struggles for supremacy. And politicians, quick to discern whatever impairs the strength and endangers the safety of a state, proceeded as soon as it was possible to form *National Chruches*, in which there should be a uniformity of faith and ordinances, resembling that uniformity which had been maintained by other means and on other principles in the times gone by. In constructing these National Churches, it was the object, at least in England, so to form them, that the greatest number of people might be comprehended within them, with as little shock as might be to any favorite opinions or prejudices. England, it is to be remembered, had at that time many families, from the highest to the lowest ranks, dispersed all over the country, who adhered in principle and in heart to the ancient and then abrogated system, and who recollected with affectionate reverence the touching ceremonies of the ancient rituals, the beauty of the churches then but lately defaced, the works of art in painting and sculpture, in goldsmith's work and embroidery, with which they were adorned, and the sweet music of the choir and the bell-tower. In the frame of the new Church of England, the claims of these persons were not to be disregarded (they were at least Englishmen), and there was therefore more of condescension to them than some of the more rigid Reformers could approve. But in proportion as there were attempts made to conciliate these people by retaining certain of the ancient forms and ceremonies, and by keeping up the episcopal order, there was offence given to another body of persons, who seem to have held as a principle that there was nothing good in the ancient Church, and that it was enough to say of any practice in religion to condemn it, that it was a relic of popery. When all was done for the satisfaction, as far as could be, of both these parties, and a compromise was made perhaps as wisely and justly as could have been devised, though the great body of the English nation, both clerks and laymen, did enrol themselves as members of the national Church, there were some who refused to do so or who yielded a reluctant and imperfect adhesion—Romanists, on the one hand, who pretty early rejected even occasional communion; and Puritans on the other, who did for the most part conform, though without concealing their objection to many of the rites and ceremonies of the Church, and even to its constitution itself. The difficulty was to know how to deal with these persons of extreme opinions in opposite directions. Unfortunately, the wisdom of toleration was not then understood among the persons in whose hands temporal power was lodged, and they therefore determined that that power should be used to enforce compliance. Fine and imprisonment, deprivation of their benefices, degradation from the ministry, and even death itself, were awarded against both Catholic and Protestant nonconformists, and great was the suffering in consequence. But the storm of the persecution which casts so dark a shade over the regins of Elizabeth and James, fell with far greater severity on the Romanists, who, however, mingled political projects of a very dangerous and often hateful kind with the zeal which they professed for the ancient order of the Church. Some of the finest spirits of the time, such as Campion and Southwell, were sent by violence to the place whither Sir Thomas More had been sent. The Puritan also points to his martyrs and confessors; yet the Puritans were at that time a far less formidable body, with less compactness and less defined principles, and seemingly might have conformed altogether for the sake of peace and union, which are surely things far more valuable than testimonies, however earnest, against the cross in baptism or the ring in marriage.—*The Rev. Joseph Hunter's "Collections and Life."*

Imperfect in original

LIBRARY
NEW YORK

A PERSIAN TALE.

"*We have this treasure in earthen* (Greek, Testaceous, *or Oyster Shell*) *Vessels.*"—2 Cor. iv. 7.

"A drop of water fell out of a cloud into the sea, and finding itself lost in such an immensity of fluid matter, broke out into the following reflections:—'Alas, what an insignificant creature I am in this prodigious ocean of water;—my existence is of no concern to the universe. I am reduced to a kind of nothing, I am less than the least of the works of God.' It so happened that an oyster, which lay in the neighbourhood of the drop, chanced to gape and swallow it up, in the midst of this soliloquy. The drop, (says the fable,) lay a great while hardening in the shell, till, by degrees, it was ripened into a pearl, which is fixed at the top of the Persian diadem."

THE JEWEL DROP.

A drop, descending from a cloud
On Ocean's foaming spray,
Envelop'd in a wat'ry shroud
Of rolling billows lay.

But He,—whose path is in the sea,
Whose footsteps are not known,
Who "gave the waters His decree,"
And calls the deep His own:

The Spirit,—brooding o'er the face
Of all the liquid main,
Assigns to every drop its place,
Within the wide domain.

This little drop of heavenly dew,
Though lost to sight and sense,
Protected, like a chosen few,
By special Providence,

Became a goodly Jewel rare,
Such as the Merchant sought;
Which having found with all his care,
He sold his all, and bought.

An Eastern Monarch then survey'd
The glory of the gem,
And placed the Pearl, its purchase paid,
On Persia's diadem.

APPLICATION.

A chosen vessel, (Scripture saith,)
Idolatrous and blind,
Receiv'd a drop of precious faith,—
Salvation to mankind.

Less than the least in mortal eyes,
To whom like grace is given,
The faithful find *the pearl of price*,
The Jewel Drop of Heaven.

The gift that cometh from above,
All who possess it know,
Is given by constraining love,
To lay the lofty low.

Exalted to the stars on high,
And near the Throne of God;
See faithful Abraham's children fly
Before his chast'ning rod.

Oh! what a destiny is theirs,
On seas of wrath to roam:
And roll along revolving years,
Without a house or home.

When swelling billows in the soul
Rebellious passions raise,
A word—omnipotent control!
Can turn from wrath to praise.

And see, 'mid regions drear, and dark,
The dawn of Hope begin;
A window opens in the ark,
To take the wanderer in.

That vessel bears the royal gem,
All Ophir could not buy;
The ransom requisite for them,
The pearl of charity.

The genuine signet of the court
Of Israel's future throne,
When Sheba shall again resort
To visit Solomon.

From sorrow, then, shall all rejoice,
The blind, the lame, shall come,
The chief of nations raise their voice,
And shout "The Remnant home."

The Lord shall save them in that day,
The people of His flock,
"As stones upon a crown," are they,
His ensign on the rock:

For Thou, Jerusalem! shalt bear
The Sceptre and the Rod!
"A crown of glory" shalt thou wear,
The Diadem of God.

L. W.

HENRY THE NINTH, OF ENGLAND.

We read in the current number of *Dicken's Household Words* that—

A correspondent, writing about a King who does not appear in the history of England, announces that he possesses a medal, bearing the representation in bold relief, of a head, apparently that of an ecclesiastic, the circumscription being—"HEN. IX. MAG. BRIT. FR. ET. HIB. REX. FID. DEF. CARD." On the reverse is a large cross supported by the Virgin; a lion sorrowfully crouches at her feet, with eyes directed as it seems to the crown of Britain, lying on the ground.

Behind, to the right, is a bridge, backed by hills and a cathedral, probably St. Peter's at Rome. On this side the inscription is, "NON. DESIDERIIS. HOMINUM. SED. VOLUNTATE. DEI. AN. MDCCLXXXVIII."

The manner in which this medal came into the possession of an Englishman was somewhat singular. At the time when an English army was serving in the Calabrias, and assisting Ferdinand the Fourth of Spain against Bonaparte, a British officer happened to get separated from his regiment, and, while wandering near Canne in Basilicata, in dread of immediate capture (since he was in the rear of Massena's lines), he sought protection at a handsome villa by the roadside. He was hospitably received by a venerable man, who proved to be a Cardinal. The curiosity of the refugee being excited by the interest which the Italian dignitary appeared to take in the welfare of the British, he ventured to demand whom he might have the pleasure of addressing; the reply was simply "Your King!"

When the officer had recovered from his surprise, the Cardinal presented him with the medal; and, from him, it came to the writer. It was one of those struck upon the death of Prince Charles, to commemorate the imaginary succession to the crown of England of Henry Stuart, the Cardinal Duke of York, in whom the direct line of the Stuart race terminated; and who now sheltered the fugitive soldier.

It is well known that this prelate was, until the day of his death, the secret idol of many in whom the last hopes for the restoration of the kingdom of Great Britain to the family of the Stuarts were centred. He was the second son of the Pretender, and was born at Rome on the twenty-sixth of March, seventeen hundred and twenty-five. When twenty years of age, in the much celebrated "forty-five" he went to France for the purpose of heading fifteen thousand French infantry, which assembled at Dunkirk to invade England, and to re-establish the Stuarts on the throne. But, after the battle of Culloden, the contemplated invasion of England was abandoned. Henry retraced his steps to Rome, and took orders, and seemed to have laid aside all worldly views. His advancement in the Church was rapid; for, in seventeen hundred and forty-seven, he was made cardinal by Pope Benedict the Fourteenth.

He lived in tranquillity at Rome for nearly fifty years; but, in seventeen hundred and ninety-eight, when French bayonets drove Pope Pius the Sixth from the pontifical chair, Henry Stuart fled from his splendid residences at Rome and Frascati. His days were now days of want; his only means of subsistence being the produce of a few articles of silver plate, which he had snatched from the ruin of his property. Infirm in health, a houseless, almost penniless wanderer, (Napoleon having robbed him of his estates) he endeavoured, at the age of seventy-three, to seek refuge in forgotten obscurity.

George the Third was informed of the Cardinal Duke's poverty and pitiable situation by the kindly interference of Sir John Cox Hippisley. It is said that the King was much moved by the distressing recital; and, in eighteen hundred, Lord Minto was ordered to make a remittance of two thousand pounds, with an intimation that the Cardinal might draw for two thousand more in the following July. It was also made known to the Cardinal that an annuity of four thousand pounds was at his service, so long as his circumstances required it. He was spared seven years to enjoy this munificent pension, and died at Rome in eighteen hundred and seven, in the eighty-third year of his age. He was buried between his father and brother at Frascati. His tomb, sculptured by Canova, bears as inscription, the name of Henry the Ninth.

The Cardinal Duke, down to the very day of his death, although in the receipt of a munificent pension from England, was in communication with several noblemen, who still indulged the hope of placing him upon the throne of Great Britain. Among the Cardinal's papers were discovered letters from active partisans both in Ireland and Scotland; but the English government wisely took no notice of these awkward revelations. Had they done so, many men of high rank and great influence would have been brought to a severe account.

FOR THE YOUNG.

A God-Father's Christmas Letter.

[We have been favored with the subjoined letter. It was received by a friend of ours. He thinks, with us, that the letter is too good to be confined to the circle for which it was designed. We therefore give it to our young readers, prefacing it with the remark that it was written by a God-father to his God-son in response to a Plate on which was painted, the Church in which the God-father worships.]

CHRISTMAS EVENING, 1854.

A happy Christmas to you, as you doubtless have had, my dear little namesake and godson. I can readily imagine your appearance this morning, after having been prettily dressed by ma—coming down to prayers—having your breakfast—then running around the parlours—with your cheeks red and rosy—and with your eyes dancing, overjoyed with the presents you have received. I was once a little boy, precisely your age and size. It was many years ago; but I can still remember how anxious I was to have Christmas and New Year's come around. My long blue stockings were hung in the chimney-corner over night; and in the morning, if I had been a good boy, they were filled with cakes and beautiful toys; but now, as you know, I am a man, and do not receive as many presents as formerly. God bless you, my dear little Willie, for the one I have received from you to-day. I thank you for it from my heart; and if I was now with you, how delighted I would be to take you on my knees, and kiss you for it over and over again. I think, Willie, that pa and ma *at least*, assisted you in the design of the beautiful plate you have sent me as a Christmas present. Nothing, possibly, could be more pleasing to me than the accurate picture you have sent me of the church in which is centred so much of my chief delight. I think you have been in our church; but do not remember positively. Pa and ma have been; and pa has preached in it; and they will tell you all about it. I trust by and by, when you become older, you will see it, and judge of it for yourself. And if it should please God to permit you to offer prayers, and preach in it, as pa has done; and if pa and ma, and we all, should be present, I think—I think—we would all cry for joy; and bless God that another David had been raised to slay the Goliah of sin. Pa will tell you the story about David and Goliah, as I used to tell my little son; for I once had a little son, like you, and he had a brother, and two little sisters. They are not here now—pa will tell you *where* they are.

To-day, Willie, is Christmas-day. It is the anniversary of the birth of your, and of our, blessed Saviour—of that blessed Saviour who loved little children like yourself—and embraced them in His arms—and laid His hands upon them, and blessed them—and said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." In your baptism, at Trinity Church, these words, Willie, were used. I was present then, and became your godfather. I pray that you may continue to be a good boy—love your Saviour more and more—and take upon yourself, at the proper time, the vows made for you at your baptism.

Thursday next, Willie, will be Holy Innocents' Day. The festival commemorates the killing of a great many little children, like yourself, by the wicked king called Herod, who wished to kill our Saviour, then a little child; he killed all the children of Judea, because he supposed our Saviour would be among them. The church, pictured on the plate which you have given me, is named in honour of the children whom Herod slew. On Thursday next all the little children of our parish will meet, by invitation, at the house of their Rector. They will have some music, and play, and probably receive some presents. I wish you could be with them.

And now, Willie, for Mrs. —— and myself, please wish pa and ma happy Christmas and New Year, and many returns; and the same for yourself; and permit me to kiss you for good night, because it is now quite late, and I am weary.

Your affectionate Godfather,
* * * * * *

THE EPIPHANY.—TWELFTH NIGHT.

[From "Cousin Eustace, or Conversations on the Prayer Book."]

"Why is the Feast of the Epiphany called Twelfth Day, Eustace?" Willie asked his cousin.

"Cannot you guess? Count and see: it is just twelve days after the Nativity; and in the reign of King Alfred, a law was passed, by virtue of which the twelve days after that day were made festival, and then, naturally, the last of all was most solemnly or merrily kept, and so arose our holiday, Twelfth Day."

"But why do we draw King and Queen then?" Willie asked.

"The custom is derived from the Magi, who were wise men, or, according to tradition, three Eastern kings, who came to offer gifts to our Saviour on the Epiphany. Tradition has given an individuality to these Gentiles; and in most old pictures representing their adoration of the infant Saviour, we find one an old man, with a long beard, offering gold, and called Melchior; a very young man, carrying frankincense, and known as Jasper; while the third is Balthasar, a Moor, whose gift is myrrh. It was in memory of these royal Gentiles that the Twelfth Night King was first chosen: and I suppose his Queen is merely an imaginary addition. The old way was to make a cake of flour, honey, ginger, and pepper, and while the dough was kneading, a little coin was slipped in. Then the cake was divided into as many pieces as there were members of the family, with three beside, for the Blessed Virgin, the Infant Christ, and the Magi; these were given as alms to the poor. Whoever had the coin in his portion of cake, was saluted as king, and accordingly was thrice lifted up with joyful acclamations. Each time that he was raised, he was to make a cross on the ceiling with a piece of chalk."

"I like to hear of these old customs so much!" Willie exclaimed. "Can you not tell me any more, Eustace?"

"There was an old custom observed in Devonshire formerly, but I dare say now it is abolished. On the eve of Epiphany, the farmer and his men used to go to the orchard, and at each of their best trees drink a health in cider, three times, with these rhymes:

Here's to thee, old apple-tree,
Whence thou may'st bud, and whence thou may'st blow!
And whence thou may'st bear apples enow!
Hats full! caps full!
Bushel, bushel, sacks full,
And my pockets full, too! Huzza!

Something of the same sort was done in Herefordshire, and called Wassailing. Twelve small fires, and one large one, in honor of Christ and the twelve Apostles, were lighted on the highest ground among the farmer's wheat-fields, and then the farmer and his men pledged one another in cider, round the fires, going home to a merry supper; after which one ceremony was to hang a cake, made with a hole in the middle, on the horn of the finest ox; then he was made to toss his head, and if the cake was thrown in front, it was the mistress's perquisite—if behind, then the bailiff claimed it."

"What fun!" Willie exclaimed.

"Yes, but Willie dear, we must not forget the real solemnity of the day itself, while we dwell on the quaint, merry amusements which have arisen in commemoration of it. Let us look at the Service for the day."

"The Athanasian Creed is to be said, I remember," Willie answered, "and there are proper Lessons. Let me see. The first for the morning is Isaiah, sixtieth chapter."

"Which is full of prophecy of the 'bright shining Light of the world,' as its first words show: 'Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee.' And then the Epiphany, or Manifestation, and the adoration of the Magi is foretold: 'The Gentiles shall come to Thy Light, and kings to the brightness of thy rising.' The first Evening Lesson, also from Isaiah, foretells the same thing: 'I will also give Thee for a Light to the Gentiles, that Thou mayest be My Salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and His Holy One, to Him Whom man despiseth, to Him Whom the nations abhorreth, to a Servant of rulers, kings shall see and arise, princes also shall worship.' And again: 'Kings shall be Thy nursing fathers; they shall bow down to Thee with their face toward the earth, and lick up the dust of Thy feet.'"

"The second Morning Lesson does not tell anything about the Magi," Willie observed.

"No; it tells of John Baptist announcing the Star that was soon to shine; and in the evening He is found manifesting Himself by a miracle, changing the water into wine. The Epistle is taken from St. Paul, who, you know, was specially the Apostle of the Gentiles, to whom grace was given that he 'should preach among the Gentiles the unsearchable riches of Christ,' and who conveys the glad tidings that 'the Gentiles should be fellow-heirs, and of the same body, and partakers of GOD's promise in Christ by the Gospel.' You know, Willie, *we* are all Gentiles."

"We Gentiles!" Willie exclaimed, in astonishment.

"Yes, indeed; all who were not Jews were Gentiles; and therefore the Epiphany concerns us as much as it did those Magian kings; for we, too, were without the covenant given to the children of Israel."

"I had never thought of that," Willie answered thoughtfully.

"In the Gospel you have the account of how the star in the East appeared to the wise men, and they, following it until it stood over the manger where the Infant Saviour lay, came to Him and worshipped Him, offering gifts, gold, frankincense, and myrrh. Herod had bidden them to return, and tell him when they had found Christ, pretending that he, too, would come and worship Him, meaning to kill Him really. But GOD forbade the wise men, in a dream, to return to Herod, and they went home by a different way. Now, Willie, just read the Collect for the Epiphany, and see how it embodies the spirit of all these different passages of Scripture."

Willie read: "'O GOD, Who by the leading of a star didst manifest thy only Begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy Glorious Godhead, through Jesus Christ our Lord. Amen.'"

"So ends the festivals included in Christmas-tide, Willie, and we must with the old song

'Bid Christmas sport good night,
And next morrow every one
To his owne vocation.'"

THE EPIPHANY.

[From "*Joys and Sorrows of the Ecclesiastical Year.*"]

This holy festival, fragrant with frankincense and myrrh, sends its odor throughout the sacred temple, in the acceptable incense ascending from pious worshippers; and with such sacrifices God is well pleased. Therefore, young men and maidens, old men and children, follow the guiding of the wondrous star, until it lead you to the feet of Christ, with the riches of faith and repentance.

'Twas night—and Nature spoke alone
In whispers, through the quiet grove,
Which, 'neath the tropic skies, had grown
To giant height, nurs'd from above,
By living rays, which burn
From day's resplendent urn.

In the vast field ethereal, hung
Those rolling globes, which beauteous make
The hours, when winged Time hath rung
Day's doom, as, in the wake,
It followeth myriads, cast
Into the hopeless past.

A crescent moon her silver threw,
In pallor, o'er the waving line
Of distant hills, disclos'd to view,
And with deceptive glance, combin'd
With towering vapors, pil'd,
Where last the sun had smil'd.

In lucid vesture, from afar,
Fringing the clouds with lustre pale,
Look'd forth that fair, inconstant star,
Which flies from Morn to light the veil
Of visionary Eve,
And smile to see her grieve.

On such a night, in such an hour
Of loveliness and calm sublime,
With souls attun'd by wisdom's power,
Grave sages of the antique time,
Scann'd, with prophetic eye,
The moving spheres on high.

A book of human fate deem'd they,
The orb-emblazon'd field of air;
And nightly, on their winding way,
The Magi watch'd each planet fair,
Whirling, in giddy dance,
Along the blue expanse.

Thus reading man's strange destiny,
Yet, in the unrolled scroll of Time,
'Twas yours the sceptred star to see,
Ye sages of the Eastern clime!
The star, from Peor's height,
Which blest the prophet's sight.

Upon Judea's borders bright,
Arose the strange mysterious guide,
'Till by its full, celestial light,
The lowly manger ye descried,
Wise watchers of the throng,
Roving the heavens along.

'Twas yours, Arabia's odors sweet,
Around the Saviour's couch to bring,
Rich, golden treasures at His feet
To lay, and hail the Gentile king;
Wise Magian men of fame!
First fruit of Jesus' name.

MINISTERS AND PEOPLE WARNED.

My brethren—if I speak to the rich, they will understand me when I say, that while we have laboured for the poor in this House of God, while in proportion to their acquiescence in our invitations, and sermons, and prayers, there has now been for four years the outpourings of their alms; so is our responsibility enhanced a thousand-fold. If we are watchmen—of *what* are we watchmen? If we have the office of the *priest*, for *whom* are we to sacrifice? If we stand ministering round about this church's altar, for *whom* are we to prepare the victim?

These questions are answered by a short reference to the abodes of sin and pollution which this neighbourhood brings to your view. *It is for Christ's poor—Christ's poor left by the Church for ages in sin.* What is forced upon our minds while we look around us here? Of what are all these beautiful things which you, the rich, have given us, the types and the memorials? We look upon the screen, separating the sanctuary from the nave—the one the place of worship for the people, the other for the ministers of God. This separation reminds us that we are no longer what we were, that we have taken upon ourselves *special vows*, entering into the Holy of Holies, pledged to serve the living God, ever close by and with Him, in His very presence—woe be to us, if we fulfil them not. We look upon that *crown* of light, shining forth in its glory. This crown reminds of the martyr's glory, as a *crown*, and asks, whether *we*, should we be called upon, would be ready and willing for the martyr's crown, in suffering unto death for our Master's kingdom? We look upon those windows of harmonious colour, full of Scripture illustration, and each of them asks of us a question. In the *West*, God's *law and the Prophets*,—are we ready to preach that law, and live in it? In the *East*, the *passion* of our Lord,—are we ready to join in that *passion*, to be crucified unto the world, and the world crucified unto us? In the *North*, Christ's wonderful works,—are we ready to realize His great power and glory in those works? In the *South*, His beautiful teaching, such teaching as never mere man could have devised,—are we ready to take up that teaching, pursue it, explain it in our sermons, follow it in our lives.*

All things here speak of your liberality—but all things equally speak of our additional and heavy burden; so that I say, if you have added to the glory of God's house by your abundance in gifts, you have added to our responsibility in the calls which you make upon us, reminding us of that work, and what we must do.

It is quite impossible that either you or I can sit in this church as common worshippers, quite impossible that we can minister here as common clergy. There is a holy breath round about us (we dwelling so close within the precincts of God, under the same roof, a part and parcel of its very walls). There is a holy breath of this very Spirit of God rising up from this altar, and ascending as the perfume of incense round about our path, and about our bed, and our every resting-place, and our daily and nightly meditations; and this holy breath we draw in every time we breathe; and what are we to be, thus breathing of the Spirit so closely, but *holy!* O my brethren, of what shall *we* be accused if, with such privileges, we fall from grace and deny our calling; with what will God charge us, if we be found deficient?†

The priests of this our little college, the schoolmasters, the boys who minister in our services, the servants who wait upon us, we all ought to be, *must* be different from all others. For, when *we awake in the morning*, what is it that first meets our gaze? God's *House*. When in the night season the moon gives forth her light, and the stars gleam down from the firmament in their beauty, to what does their silvery glory point, and lead our meditating gaze, if haply we turn to look forth?—God's *House*. When we are in sorrow or in trouble, and man's oppression is grievous toward us, and the hard things of the world vex us, and we have need to pray and make known our requests unto God,—to what, and whither do we turn? To this actual altar that stands within our very dwelling. In a moment stand we here, kneel we here, worship we here, and lie down here, and ask of God His *grace*, His forgiveness, and His guidance. We have no need of *bars* and *locks*, and of going forth to *search* for the house of the Lord God. Here it is before us—by us—with us. It is *ours*, and God's dwelling is our dwelling, and our dwelling is God's dwelling, and it is *one*.

O beautiful and blessed privilege which you have given us! What have we done to deserve this? Wherein have our sins been so washed away that God should confide to us such a charge as this? But *with* the privilege the *responsibility*. And then I would say, my dear brethren and fellow-labourers of the Lord *(the clergy)*, joined with me in this labour of love, this I would say to myself and to *you* with myself—for the watchman must watch over *himself* as well as others—how *holy, pure, just, temperate, charitable, loving* ought *we* to be; how we ought to give up all things for Christ's sake, since Christ has given us all this; how we ought to grudge no labour; be weary with no toil; be surpassed by none in good works, in preaching, in sacraments, in praying, in exhortations, in warnings, in fastings, in watchings; *abounding* for the Head's sake who has given us these holy and beautiful things.

Brethren, it is natural for you to say, seeing this holy Octave, that our work is ended. But in good truth it is only now beginning. As the body of Adam, created out of dust, lay in comparison worthless, until God breathed into his nostrils the breath of life, and made him a *man*; so all our labour in the construction of this edifice is worthless, unless it be sought out and perfected by the *breath of life*, the *spiritual* breath of the *sanctity* of the priesthood of the Gospel of *Christ*.

What is it we *have* done, in comparison with what we have *to do?* You have heard Prayer *daily*—the Blessed Sacrament *daily*, the spiritual food *daily* of our blessed Redeemer's very Body and blood. How careful must we be, however full of *gentleness*, and *love*, and holy *peace;* no careless words from us; no bitter or hasty thoughts in *us;* no vain imaginations of the *world;* no ambition, or thoughts of king's courts, or advancement in life, or the glory of men;—none of this for *us*—lest seeking *if* haply we be found amid the lost, when the Lord Jesus shall come to His judgment with His Holy Angels. *Watchman*, what of the night? Watchman, what of the souls committed to thy keeping? Has this one perished? Has that one gone astray? Has this lost one not been brought home? Has a child perished *here* unbaptized, another *there* untaught, another soul gone *unwarned?*—there *uncomforted*, there *unabsolved? They* are taken away in their iniquity; but their blood will I require at the *watchman's* hand.

What I would ask you then, brethren, to do just now, is this: not to join in the common talk of common people about the glory of the House of God, its beauty, or its ornaments; but to *reflect*,—concerning us,—the priests who are here by God's love to minister within it. "Brethren, pray for us." Pray that *we* may be as beautiful within, as this House where we serve is beautiful without; that we may possess in our *lives*, our *studies*, and our *preaching*, a just consistency and harmony with that which is presented to our external view. Pray for us, that it may not be a mere *boast* and empty *display*, that since we have proclaimed this House to be especially the poor man's church; so in reality and very truth an access and opportunity may be granted for the salvation of many souls, an entrance made into the enemy's camp, a banner set up for a token that God is near; a cry of *victory* before the Holy Angels, that sin has been cast out, and God triumphant.—*Rev. W. J. E. Bennett.*

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*These observations allude to the subjects of the windows, each of them gifts of various devout parishioners; the construction of the church, with chancel, rood-screen, and brass-gates dividing it from the nave, the corona lucis, and other special offerings of the faithful.

† This alludes to the college and residence of the clergy joining on to the church, connected by one roof; so that it is, as it were, one building.

THE CHURCH'S MEANS OF REVIVAL.

In the present state of the Church, while the tares grow so thick among the wheat, there is need of constant instruction in first principles, of heart-searching appeals, of direct personal application, of earnest calls to the unconverted. And if every Clergyman would devote a portion of the year especially to this part of his work, for which the seasons of Advent and Lent are most appropriate, and would distinguish that time by special exertions, and by concentrating all his powers on this one object, I cannot doubt that there would be a marked revival among us. We should have all the benefits, without the evils of the revival meetings, and protracted meetings of other denominations.

If we will use aright the appointment of special times and seasons, we shall find all our wants provided for in the Church's system: those who desire and endeavour to derive to themselves all the benefit intended by it, will find that it is full of life, and by following her guidance, you will be preserved from the danger of neglecting to give due prominence to any of the great truths of our religion, since in her services throughout the year each is brought forward in its turn. At one time you will be led by her to summon the unconverted sinner, at another to comfort her faithful children with the cheering doctrines of the Gospel, at another to inculcate the duties implied by their profession.

The pulpit ministration will be the smallest part of the work of the zealous and faithful pastor, he will constantly be among his flock, teaching from house to house. Personal application must be made of those warnings and instructions, which, when delivered from the pulpit, too frequently fall upon the ear as general truths, without any particular reference to the individual. This is especially necessary with the poor, for very little of our teaching from the Pulpit is understood or applied by them. There is, it has been observed, a sort of mental deafness among the mass, so that except the word is brought to them in the smallest parcels, and with the most direct application, the sound only is heard, while the meaning is never fixed upon the mind with an intelligent or permanent apprehension.

But this ministry from house to house must not be confined to the poor, still less must it be limited to the sick. The idea is too common that a Clergyman's visit is only to be desired in the time of sickness, whereas your vow is to admonish and exhort both the whole and the sick. And this duty is one to which I must particularly direct your attention, for I fear that there is a fault among us in this respect, and that many have been alienated from us, and led astray, who would have become and continued useful members of our Communion, if their Pastor had sought them out, and evinced a personal interest in them, and a more ardent desire for their spiritual welfare.

I must say, moreover, that though I can point to some exceptions, you do not appear to me to do all that is practicable with respect to services between the Sundays. In England, every hardworking country clergyman has one or more evening lectures during the week, if not in the church, in cottages or school-houses; and this cannot be less requisite where, in consequence of the extent of your Parishes, some churches can only be visited once in every three or four Sundays. This will involve additional labour, but I cannot think that you wish to labour less than your brethren in the mother country, and those who are willing to spend and be spent in their Master's service will not be reluctant to undertake any toil, if they can have a hope of thereby saving some, and can more effectually perform the work which he has given them to do.—*Recent Charge of the Bishop of Nova Scotia.*

OUR PREVALENT CHURCH MUSIC.

The following forcible remarks from the able work on the "Reformation of Church Music," from which we quoted last week, have a close application to the state of Church Music in our own Church:

When they regard the nature of the music so commonly in use they often cannot help esteeming it as calculated far more to set off to effect and admiration the voices of the singers than to advance the glory of God in the heart.

Such music, by its many exceptionable qualities, its meretricious ornament, the absurd repetitions of the words it involves, or its generally undevotional character, can only, they think, in the language of Jerome, "excite lightness and vain curiosity among the singers, singing after the fashion of the theatre in the Church," inducing them to "turn the house of God into a theatre of the people." It can only lead them to think much more of the voice they are exercising, and the music—the "sweet composure"—they are singing, than of the words and sense, and of the worship they are professing to render.

In how many instances, they reflect, must this system have the consequence of searing the religious feelings of clerks and choristers, instead of benefiting them by leading them to profit by a high privilege. In how many, again, must the result be the training-up of a set of forward, sharp, self-sufficient boys for exhibition, and the encouragement in the clerks of feelings and habits of vanity and conceit, as far as possible removed from those humble sentiments with which the publican went into the temple to pray.

It is, they conclude,—and who will say erroneously?—a temptation to which they, these men and these children, ought not to be exposed; and one which our Church, in reforming herself from abuses of earlier days, cannot be supposed to have intended.

And they suppose, from their own experience of its effect upon themeselves, that it can only lead the Congregation generally either, 1st, to be equally absorbed in the "pleasing of the ear, without regarding the affections of the soul;" or, 2d, to be grieved and offended at the whole performance; when they think—not altogether without at least apparent reason—that they perceive that the "singing and making melody" is not in the hearts as well as in the voices, is more to the ears of men than "to the Lord."

But it is sometimes attempted to justify the use of music of a modern secular character, upon the ground that variety is necessary for the clerks, both in order to keep up their attention, and to cultivate their vocal powers and science.

It is apprehended that the excuse is not valid on either point. Granting that it is more amusing to them to sing pretty music than solemn music—more interesting to sing solos and trios and elaborate services than the plain chant of the Church—more gratifying to be made much of in the Congregation than to be regarded merely as the leaders, under the precentor, of the people—it yet remains to be shown that the right way to fix the attention of the clerks to their duty is by supplying pretty, interesting, or gratifying temptations. The right remedy would be, one would think, to give them less music, not more; to remove the temptation, not to increase it. If they duly regard the words, they will pay every needful attention to the music.

Nor are Cathedrals or Churches the place, nor is Divine Service the time, for improving their musical abilities. They are there as ministers of the Divine Worship of the Church, not as practisers for public exhibition.

St. Jerome makes this reflection upon the words of the Apostle, "singing, and making melody in your hearts to the Lord:"—"Let young men hear this: let those hear it who have the office of singing in the Church, that they sing not only with their voice, but with their heart to the Lord; not like tragedians physically preparing their throat and mouth, that they may sing after the fashion of the theatre in the church."

IRVING'S DEATH AND BURIAL PLACE.—On the day before he died, a Sunday, he desired his wife to read to him Psalms and Epistles. Among the last sounds heard from his lips, were verses of the twenty-third Psalm—"The Lord is my shepherd"—murmured, as if to himself, in the Hebrew tongue. Again, he was heard to say—"If I die, I die to the Lord: living and dying, I am the Lord's." And so, after six hours of unconsciousness—on Monday, December the 8th—he was found to have passed away. He lies where he fell. They buried him in the tomb of a friend, in Glasgow Cathedral crypt, on the Friday following his death. He was borne to the grave by not only a large company of friends, and of the common people, but even by the Clergy of the Church that had cast him out of its communion. In the North aisle of the crypt of that Cathedral whose simple massive beauty might symbolize the Scottish character, and whose history is coeval with the Scottish Church and nation—hard by the reputed shrine of St. Mungo, the Augustine of Caledonia, and the mutilated remains of altars at which Cardinal Beaton may have ministered, and which the foot of Knox may have spurned—beneath a roof on which were written Ave Marie's by the Catholic, and over them Scripture texts by the Episcopalian, and which has echoed with the harsh music of Presbyterian psalmody—in the North aisle of this crypt, the noblest, perhaps, extant, is a plain black slab, which marks the resting place of him whose restless activities we have reviewed. What was spoken, as they laid him there, we know not—but what better could have been said, than was said at the grave of the great Reformer whose effigy overlooks cathedral and city, "Here lies a man who never feared the face of man?"—*Edward Irving: an Ecclesiastical and Literary Biography.*

HEBDOMADARY.

SATURDAY, JANUARY 6.—*The Epiphany, or Manifestation of Christ to the Gentiles.*—It was on this day that the Wise Men (sometimes called] Magi), were led by a star to Bethlehem, and with great joy worshipped the Divine Infant, presenting to Him gifts of gold, frankincense, and myrrh. These wise men were Gentiles, that is, they did not belong to the Jewish people; and His being made known, by God's special interposition, unto them, was a foreshowing that "the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the Gospel" (as we read in the Epistle for the day). In the early Church, this festival was also called "the Day of the Holy Lights," and the Theophany, or manifestation of God.

SUNDAY, JAN. 7.—*First Sunday after the Epiphany.*—The *divinity* of Christ is set before us during the season of Epiphany. All the Collects, therefore, have a direct reference to the glory of the Godhead, or imply it indirectly by the confession of our own humility. In the Collect for the first Sunday, we pray that we may be enabled to glorify God in our lives, according to the precept of our Lord, "Let your light so shine before men, that *they* may see your good works and glorify your Father which is in Heaven." We acknowledge that He hears us when we pray, that in answer to our prayers He will point out our duty, and give us grace to perform it; we, therefore, in the collect for this day, pray for grace, that we may thus "adorn the doctrine of God our Saviour in all things."

MONDAY, JAN. 8.—*S. Lucian, P. M.*—S. Lucian was a Missionary Priest, who was martyred, in the midst of his missionary labours, at Beaurais in France.

THE CHURCHMAN.

NEW YORK, JANUARY 6, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTES OF THE WEEK.

— The new Chief Magistrates of the State and the City of New York have this week entered on their respective offices, under promising auspices. It is not within our province to go into any examination of the general policies which they have severally set forth in their inaugural addresses. But we may offer our congratulations upon the indications which are given, in both cases, of their respect for those things which are such important auxiliaries to the progress of religious truth, and the success of religious influences. The Governor of the State displays an anxious interest in the cause of public education, expresses an earnest desire to promote soberness and temperance, and to preserve us as a State against certain attempts recently made to invalidate some of our most sacred rights. The Lemmon case, which he adduces as that more immediately in point, has lately, it will be remembered, been forcibly alluded to in our columns; and the issues which grow out of the Nebraska Bill, against which, as a wrong and an aggression, the Governor's declarations are strong and decided, will probably have a closer bearing upon our position by and by than, may now, to many, be apparent. The Mayor of New York has shown equal solicitude in his narrower but by no means unimportant sphere, for the interests of society in their civic relations; and, if he persevere in his determination to enforce a better system of police regulations—if he carry into full effect his orders "to disperse all gatherings of men and boys at the corners of the streets, or other public places, on the Sabbath-day, where disorder is produced; to enforce the closing of public houses on the Sabbath-day; to protect the stranger or immigrant from extortion or imposition; to remove from the streets all beggars, and direct them to the several public and private institutions created for their relief,"—he will do more to aid the cause of religion and morality, and to promote the good order and happiness of the city, than, perhaps, any of his predecessors, and thereby entitle himself to the public gratitude in no ordinary degree.

—The relief of the poor all around us is being attended to, it is satisfactory to find, with most commendable charity and devotedness. The sources through which the benevolent feeling of our citizens has been made to flow are various, and they are proving effective. Many a famishing family has been fed, and warmed, and clothed—many a desolate heart been made to almost sing for joy—under the manifold system of relief that has been so judiciously, so nobly set in operation. Still there is much to do; and there must be no relaxation of the charitable efforts that have been begun, if the thousands whose situation is at present so precarious are to be rescued and sustained. For there is little or no improvement, that we can yet hear of, in the prospects of the industrious poor; and we are, let it not be forgotten, in the depth of a Winter of no ordinary inclemency, and with provisions of all kinds at unusually high prices.

It is in the hope of furthering this blessed cause of charity, that one of our tender-hearted poetical contributors has sent us the eloquent and feeling "Plea for the Poor," which we give in another column. "The late articles in your paper," our fair friend writes us, "rendering it, in my opinion, somewhat appropriate, I send it, with the *dear* hope, that it may find its way to the hearts, and so to the purses, of some of your readers." God grant that it may!.

—We had the honour of receiving an invitation, the other day, to the dedication of a valuable property in Pennsylvania to sacred objects of charity; and although we could not conveniently accept the same, we have yet the pleasure of giving a brief account of the interesting ceremony in our columns this week, which we are sure will be read with pride and satisfaction. We allude to the princely donation, for charitable and beneficent purposes, of an extensive and productive coal estate, by Judge Helfenstein, for the benefit of the destitute poor of New York, Philadelphia, Baltimore, Lancaster, and Carlisle. The property consists of two tracts, one of which is to be for the destitute poor; and the other for the erection and endowment of a college, and for African Colonization—the proceeds of which will, it is calculated, at a low rental, secure an annual revenue of upward of one hundred thousand dollars. The lamented and noble-minded donor has not waited for a posthumous bestowal of that which he could no longer possess, but has deprived himself of it in the prime and promise of life—at the very time when a man of great possessions is generally apt to say to his soul, "Thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." He is able, therefore, to superintend its appropriation, and will live, we trust, to see the whole scheme carried into full effect. Along with the most honourable self-denial, therefore, there is combined the truest wisdom, the utmost active benevolence, and the highest practical philanthropy. His hand has found something great and good to do; and he has done it with all his might—having well remembered the divine admonition, "There is no device, nor knowledge, nor wisdom in the grave, whither thou goest." It is a rare but exemplary instance of self-sacrifice in the interest of Christian charity. The remark of a great moralist, that "posthumous charities are the very essence of selfishness, when bequeathed by those who, when alive, would part with nothing," receives illustration more or less, it is to be feared, too often in the world. But not so, most assuredly, in any degree, either immediately or remotely, in this case. Judge Helfenstein, the generous donor, is indeed a credit, as he is a blessing to his country—an honour to humanity—a benefactor to mankind; and such an one as the annals of society, in any country, afford but few examples of in times past, as they will do still, we may but too reasonably conclude, in those to come. Among American worthies, the name of Helfenstein will acquire exalted and immortal fame.

"Who shall decide when doctors disagree?"

And particularly when what they disagree about is a matter of mere "recollection" and "impression?" We published two or three weeks since, it will be remembered, a statement signed by two of the most respectable Presbyters of the diocese of Illinois, with the laudable view of rescuing their Bishop from certain palpable misconceptions, not to say misrepresentations, by the press, and other means, touching his declarations to the late Diocesan Convention; and this week we are called upon to publish a "Counter Statement" signed by several other Presbyters, setting forth that *their* "recollections" and "impressions" are the very reverse of those of the first, and at variance with the avowals of the Bishop himself! Now *we* have no design of "impeaching the motives or character" of these "counter-statement" gentlemen— any more than *they* profess to have of those whom they so flatly contradict. But we cannot forget that they are their Bishop's opponents; and the very fact of their evincing so much haste and anxiety, and taking so much pains, to put their dioecsan in the wrong—to place the worst, rather than the best, construction upon what he said, or meant to say—to hold him up, as it were, to odium, or, at any rate to display him at a disadvantage—all this evinces, it may be feared, that there is a spirit at work most unfavourable, if not to truth and justice, at least to impartiality and fairness. However, we have no partisanship whatever in the matter, either one way or the other. We are but chroniclers of proceedings in which it is evident there is a feeling of hostility to the Bishop of the Diocese, by a portion of his clergy, which is certainly not respectful, or dutiful, or even charitable.

We also give insertion to another communication on the same subject from a highly respectable gentleman in the diocese, making one or two explanations, which, however, partake too much, we cannot but think, of an *ex parte* character. One remark it contains we must, for ourselves, contradict. Our correspondent says, that "none but Low Church papers are willing to publish true and reliable accounts of the late Convention." Now the accounts we have published were furnished us by one who was present, and in whom we have every confidence, and who could have no object in furnishing us anything but what was true in the proceedings in question. Beside, we are not only willing, but most anxious to publish true accounts. Why should we not, either in this or any other case? We have no interest to serve at variance with those of truth. And the readiness with which we give insertion to the statements in our columns this week, affords evidence, we humbly think, of our desire to act fairly by all parties.

— By several days' later accounts from the seat of war in the East of Europe, brought by the *Atlantic*, we do not find that any material change had taken place in the respective positions of the belligerents. There had still been no renewal of operations in the siege of Sebastopol, which had enjoyed a respite from the assaults of the besiegers the Russian reinforcements were doubtless taking advantage of, in reparations and reinvigorations against the next onslaught. But neither have the Allied forces been wasting the time: they have strengthened their works, fortified their encampments, and recovered their exhaustion. In doing this, they have had to repulse detachments of the enemy, and there has been further slaughter, though no regular fighting. The Allies will soon be in a condition to renew the attack upon that stronghold of the Czar, with much more vigour than before, if Austria be true to her engagements under the treaty just concluded with her by England and France; and OMER PACHA had already set out with his army for the Crimea.

The British Parliament has been called together to have measures submitted to it for the more vigorous prosecution of the war, which continues to be popular with the British people, who are only impatient at its slow progress; and, if we may judge from the tone assumed by the Opposition, in both Houses, it would seem not unlikely that the Ministry may be damaged, if not defeated, owing to some evident mismanagement which is loudly complained of in the direction of the conflict.

The Chaplains and Nurses were in the active discharge of their duties; and from all we hear their services were warmly appreciated. The twelve Assistant Chaplains, who had arrived, and commenced their labours, made the whole corps number twenty-two; and as they are understood to be earnest-minded and devoted Ministers, there is no doubt they have found enough to do, especially among the sick, the wounded, and the dying.

CHURCH UNITY.

In England, we find, they are feeling more and more the necessity of unity in the Church, under the critical circumstances in which she is now placed; and we in this country, equally with our Mother Church, must maintain the same thing, if we are to stand firm and steadfast as that divine institution which we claim to be. Upon the principle that union is strength, division is weakness. And the enemy will assail us in vain, or will prevail against us, in proportion as we preserve or uphold that principle.

Now, as a Church—as a society organized and regulated according to sacred injunctions, and by express rules—the only way of preserving it, is by a faithful compliance with those injunctions, and careful attention to those rules. We, as well as the Church of England, have our prescriptive rights to maintain—our solemn obligations to fulfil; and that churchman who gives up the one, or proves false to the other, at once departs from that unity which it is no less his bounden duty than it is his positive interest to preserve. Truly is it said of our Mother Church, in a recent publication* by one of her eminent Divines, that "by a wonderful Providence, GOD has preserved to us all the essentials of a true Church, in the Creeds, the Sacraments, and the Succession of the Ministry; through which we are in union with CHRIST and His Apostles: and we may surely hope and believe, that the same good Providence will continue to preserve and bless us." And all these essentials we, too, possess—thank GOD for it. Again—"The essence of the English Church consists in that body of Formularies which has been deliberately adopted, and used for many generations; not in the opinions of those who from time to time may happen to rule over us." And the same may be said of our Church also, and with equal thankfulness. The case is argued thus—"Suppose the Bishop of a Diocese were heretical, that does not cut off his Diocese from the Church Catholic. Suppose, which GOD forbid, the majority of our Bishops were so, that is no reason why the Priests or Laity should leave the Church, so long as we have the Catholic Formularies and Succession, which connect us with the ancient Apostolic communion, and the Church of all ages." All which applies, and with equal force, to our own case. So that we have the full assurance of our rightful position, as a Church—our title-deeds are indisputable, our lawful communion is unimpeachable. What we want is fidelity, that we maintain "the unity of the spirit in the bond of peace."

There may be wanting such fidelity on the part of certain of her Priesthood, or even of her Bishops—and, alas! is it not too often seen that it is wanting there? Her Sacraments may be slighted—her Creeds may be contradicted: still her credentials remain true, her constitution continues unimpaired. "So long," says Mr. GRESLEY, "as I am directed to teach, as a fundamental truth, that, 'The Body and Blood of CHRIST, are verily and indeed taken and received by the faithful in the LORD's Supper,' together with many other similar expressions in the office for the Holy Communion, and (to glance for a moment at the Sacrament of Baptism), so long as I am instructed to declare to the congregation, respecting each child whom I baptize, 'Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of CHRIST's Church,' it is of very small importance to me, what decision may have been come to by the Privy Council, or, in fact, by any other body, ecclesiastical or civil." And if of very small importance is the decision of any civil or ecclesiastical body, apart from the Church herself, of how much smaller that of any individual Bishop or Priest?

But the fact is, that the unity of the Church is too divine a thing—too sacred a principle—too inherent a property, for its violation to be tolerated. The Church is ONE. It is, in a mystical but most real sense, the *Body of Christ*. As St. Paul says, "Now there are many members, yet but *one Body*." (1 Cor. xii, 20.) Again, "That He might reconcile both (Jew and Gentile) in *one Body* by the cross." (Eph. ii, 16.) Again—"But ye are the *Body of Christ*, and members in particular." (1 Cor. v, 27.) And, again—"And gave Him to be head over all things to the Church, *which is His Body*." Thus, it is beyond all dispute, the one Catholic Apostolic Church, in which we believe, and to which we belong, is that of which it is declared "there is *one Body*." (Eph. iv, 4.) And "that there should be no schism in the Body," is an Apostolic precept that is binding upon its members for all time. Yes—for "there is one Lord, one Faith, one Baptism," (Eph. iv, 5.) And we are required to be "perfectly joined together in the same mind, and in the same judgment." (1 Cor. i, 10.) Who, then, are they that break through all this? Who but they that depart from the Church's divine teaching—that refuse to be "in the unity of the faith, and of the knowledge of the Son of God"—and are content to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

It is not, however, those only who carry out these revulsions from the unity of the Faith to a formal separation from the Church, that incur the fearful responsibility which such schism involves. That unity is violated and, if possible, still more fearfully violated, by those within the Church's pale who impugn her Catholic doctrines, as they are expressed or implied in her Creeds, her Sacraments, or her Formularies—setting aside, in fact, the authority of the Church Catholic, and trusting to their own individual and fallible judgment. These it is whose perverse wills do so much mischief among us, especially in critical times like the present. And as respects such, no less than to our declared and open opponents, will the Apostolic admonition apply—"I beseech you, brethren, mark those which cause divisions and offences *contrary to the doctrine which ye have received*, and avoid them."

THE GOOD MERCHANT.

There is not a more honourable or a more useful member of society than a Good Merchant. And there is, perhaps, no occupation in life which has been more exalting in its influences, ever since the time when, of old, "Merchants were Princes"—as princes they still are, in character and station, at least, though not in name or rank. To what of a secular nature do we owe anything like the same amount of obligation as to commerce? Where else should we have obtained all those vast resources which are building us up as a great people, and which are enabling us to maintain, even as we do, our position as a Christian people, and to spread abroad those Christian influences which are due from us as a prosperous people—where, but from commerce, and at our merchants' hands? There is an elasticity, too—a power of expansion in commerce, which enables it to adapt itself to the increasing exigencies of a country, as our own case has so signally shown. "A well-regulated commerce," says an eminent moral philosopher, "is not, like law, physic, or divinity, to be overstocked with hands; but, on the contrary, flourishes by multitudes, and gives employment to all its professors. Fleets of merchantmen are so many squadrons of floating stores, that vend our wares and manufactures in all the markets of the world, and find out chapmen under both the tropics." It is evident, then, how much we owe to commerce, and how greatly we depend upon our merchants, for our means both of social progress and religious effort. And if it be true, as a distinguished sage has recorded that it is, that "the prosperity of a people is proportionate to the number of hands and minds that are fully employed," we see further how, mainly contributing as he does to this, the merchant is not only a motive power, as it were, in the social system, but a responsible agent in its whole economy.

And if the merchant be thus responsible, how important that he should ever remember and fulfill his responsibility. In a word, of how much moment is it that he should be the *Good Merchant*.

Appropriately, then, and opportunely, did CHARLES SUMNER, the other day, select this as the subject of his eloquent Address before the Mercantile Library Association of Boston, which we rejoice to find is published and put in circulation—pretty extensively, let us hope, throughout the mercantile community of the Union. He has sought therein to set forth "what this age requires from the mercantile profession, or rather, since nothing is justly required which is not due, what the mercantile profession owes to this age." There is such a thing, he shows, as "an account current" between it and humanity,—he might have said also between it and religion; for to the merchant, with his gains—with his "goods laid up in store"—the principle will forcibly apply which is involved in the divine precept: "of him to whom much is given will much be required."

The remarkable man whom Mr. SUMNER has exhibited as an example to the young merchants of Boston, was one whose conduct, he declared, "reveals precisely those qualities which, in this age, are needed to crown the character of the Good Merchant." This was GRANVILLE SHARP; whose case, however, has so close an identity with a question on which we do not wish at present to enter, that we must refrain from touching upon it, however slightly, now—though we might do so with the best effect, and not without advantage. But, confining ourselves strictly to the subject in hand, when it is acknowledged—as acknowledged it must be—that, "of all pursuits or relations, his is now the most extensive and formidable, making all others its tributaries, and bending at times even the lawyer and the clergyman to be its dependent stipendiaries"—there is conveyed therein a weight of importance, in its bearings upon our social and our religious interests, which indeed deserves to be carefully and conscientiously considered.

The man who was thus forcibly held up as a model for the mercantile character and conduct of this age and country, boldly and successfully asserted the principle: "that every public ordinance contrary to reason, justice, natural equity, or the written Word of God, must be promptly rejected." And it is in him, the eloquent expositor of so much virtue and philanthropy, he told this Mercantile Association—"it is in him that the merchant, successor to the chivalrous knight, who aims to fulfill his whole duties, may find a truer prototype than in any stunted though successful votary of trade, while the humble circumstances of his life seem to make him an easy example. In imitating him," it is added, "commerce would thrive none the less: but goodness more. Business would not be checked; but it would cease to be pursued as the 'one idea' of life. Wealth would still abound; but there would be also that solid virtue, never to be moved from truth, which you will admit, even without the admonition of PLATO, is better than all the cunning of DŒDALUS, or all the treasures of TANTALUS. The hardness of heart engendered by the accursed greed for gain, and by the madness of worldly ambition, would be overcome; the perverted practice, that *policy is the best honesty*, would be reversed; and *merchants would be recalled, gently but irresistibly, to the great* PRACTICAL DUTIES *of this age*, and thus win the palm of true honesty, which trade alone can never bestow.

> '———Who is the HONEST MAN?
> He who doth still and strongly good pursue,
> To GOD, his neighbour, and himself most true.'"

Surely, then, this were a salutary and seasonable admonition to a mercantile community, and its delivery does Mr. SUMNER infinite credit and honour. Yet it is but the repetition of what our Church Catechism teaches in its answers to the two important questions: "What is thy duty toward God?" and "What is thy duty toward thy neighbour?" And were that teaching but more general, and more effectual, than it is, we should see very many bright examples among us of THE GOOD MERCHANT.

THE PUBLIC DISTRESS.

We would fain hope that too much importance is being attached by a portion of the press of this city to certain foolish exhibitions which have been made in the meetings in the Park, of mechanics and working men, for the purpose of discussing their distress, and with a view of awakening public sympathy in their behalf. It certainly is most unfortunate for them, that speakers should have been tolerated of whom it could with any truth be said, that their harangues "were calculated to engender bitter animosity between the rich and the poor, and in no wise to benefit the needy." And it is equally to be regretted that any countenance should have been given, as it appears there was, at the meeting on Tuesday, to a banner with so incendiary an inscription as this,—"Political knaves and speculators have robbed us of our bread, and they offer us soup. We demand our rights. We despise and contemn the rule of tyrants." Violence like this, whether in speech or on placard, can do nothing but harm to their cause; and we have too high an opinion of the good feeling and good sense of the great bulk of our mechanics and workmen, to believe that they will lend themselves to any such unworthy devices, outraging, as they do, that which is the very "cement and solder of society," and calculated to defeat, as they are, the object they have in view. There is, they may depend upon it, a general and cordial concurrence, among all classes of their more fortunate fellow citizens, in the philanthropic spirit of our new Chief Magistrate, in his message to the Common Council this week, when he says—"This is the time to remember the poor. Do we not owe industry everything? It is its products that have built up this great city. Do not let us be ungrateful as well as inhuman. Do not let it be said that labour, which produces everything, gets nothing and dies of hunger in our midst, whilst capital, which produces nothing, gets everything, and pampers in luxury and plenty."

And the poor are already being, and will yet be still more considerately, remembered. What is mainly wanting, is some satisfactory system, by means of which to most effectually remember them, and help them, and do them good. We have just been assured by an eminent and prosperous merchant, who is himself ready to contribute liberally to any such scheme, that there would be no difficulty whatever in providing ample funds for the relief of all the distress that prevails, and for furnishing employment for all who need it, and are willing to have it, if it could only be shown how so desirable an object can be satisfactorily carried out. We have already presumed to suggest a Loan Fund; and we find that some of our principal capitalists would be willing—nay, some of them, we know, are most anxious to contribute to such a fund, if only it can be properly and advantageously administered. Let, then, some of the most respectable and experienced of the workmen now out of employ, see if they cannot devise some plan that would be safe and satisfactory for such a purpose, and submit it to those who might be expected to come forward and substantially aid them in carrying it out. We are satisfied that they have the warmest sympathies of the great body of our wealthier citizens, who are ready and anxious to prove that they are their friends, and not—as political demagogues and incendiaries would; for their own selfish ends, persuade them—indifferent, even, to their distress, let alone their enemies. Their case deserves, and it will assuredly receive, the fullest exercise of that charity which is "all mankind's concern," and which is not the cause of faction or of party, but our common interest as citizens, and our common duty as Christians.

AN OLD YEAR'S MALEDICTION.—A New Year's greeting is a very pleasant thing; and our readers, we trust, have received many and very cordial ones during the last few days, as we, too, have had the gratification to enjoy. But just as the Old Year was closing, we had the misfortune to receive a *malediction* as the precursor of our New Year's *salutations*. Nor is it, strange to say, an open enemy that hath sought to do us this dishonor, but one who ought to have been our friend, as he is our brother churchman and our fellow-labourer in the same sacred cause. The *Banner of the Cross* in most unseemly anger, and a most uncharitable spirit, has execrated us outright,—that banner under which they ought to fight manfully against the adversaries of the Faith, not cowardly against its advocates; and that cross of which it has been said, "*In hoc signo vinces*,"—conquer our own passions as well as the enemy's hosts. We are denounced as utterly unfit for the post we fill,—as neither "by education, temper, nor manners" qualified for it. And the proprietor of *The Churchman* is domineeringly told that he "*must* interfere."

Now we could well afford to smile at all this hectoring on the part of our irascible assailants, but for the regret we experience that clergymen—for such they unhappily are—should make this public exhibition of bad feeling and bad taste. It is indeed much more in sorrow than in anger that we notice it at all. And its petty personality makes us reluctant to occupy our space with anything so personal. But it is not desirable that we should be misunderstood—as our silence might expose us to be. Let us, then, as briefly as we can, dispose of this hapless matter. And let us remark, in the first place, upon the significant and suspicious change in the mode of attack upon *The Churchman*. When first it began, the respected proprietor of this paper was stoutly denied the right of interfering with it at all—and most unjustly twitted in the columns of this very *Banner* with setting himself up as *the Church*, because he thought proper to exercise a fair and reasonable authority over his own property, and resolved upon having it managed as he deemed best for the interests of truth. Whereas, now the reverend editors demand his interference to displace one who, in an emergency, was solicited to undertake its onerous duties, because, forsooth, he endeavours to promote those interests rather more strictly than is convenient or agreeable to them in the anomalous position they occupy.

It is not for us, however, to dispute the opinion they have expressed. It may be that we have all the imperfections they charge upon us—we are sensible of many imperfections, many infirmities; but we hope, in the discharge of our editorial duties, to show that we earnestly endeavour, at least, to overcome them. But are our reverend reprovers so entirely unexceptionable *themselves*, as to be qualified to pass so severe a sentence as they have done upon *us?* Let the animus of their recent animadversions answer the question. Admitting, for the sake of argument, that we have been at fault, as they allege, ought we not to look for a better example in such a quarter? Is there no special obligation upon men in their holy calling, not to return "railing for railing, but contrariwise blessing?" Or is the spirit of the Pharisee so much more commendable than that of the publican, that they can so complacently thank God they are not as other men are, or even as this poor "lay foreigner," as they so contemptuously call us? Have they really forgotten how important it is divinely shown to be, that men should be quite sure there is no beam in their own eye, ere they presume to cast out the mote in their brother's eye? There is such a thing as "speaking the truth *in love*,"—that love which "worketh no ill to his neighbor;" if, for truth's sake, we had need to be reproved for our faults,—and not in wrath; in so much wrath, indeed, that we must be anathematized, and desired to be cast out, as something vile and reprobate—nay, with so much bitterness, with so much hate, that, notorious as the *odium theologicum* is for its intensity, there must, one would think, be a something else *theologicum* that is infinitely more so! And is it not incumbent on us all to avoid even the appearance of that which is so awfully stated in the well-known line of Quintillian—*Maledicus a malefico non distat nisi occasione?* Yet the difference often is but slight between a calumniator and an assassin. How different the characteristics which the eminent divine, whose eloquent warning words we give in another column of this very sheet, has laid down as those which belong to his reverend brethren of the ministry of the Church, when, showing that "the watchman must watch over himself, as well as others," he exclaims of his own sacred order—"How *holy, pure, just, temperate, charitable, loving* ought *we* to be!" And again, "How careful must *we* be, how full of *gentleness*, and *love*, and *holy peace;* no careless words from *us;* no bitter or hasty thoughts in *us;* no vain imaginations of the *world!*" And if our reverend censors cannot be all this, as proprietors and editors of a controversial journal, may they not doubt the propriety of their position?

Deeply do we regret the necessity of having to write in this monitorial strain of those whom we would so much rather look up to as exemplars in our vocation. And if they are not to be such—as their recent notices of *The Churchman* so deplorably show they are not—does it not fully justify us in having suggested the false position in which they have placed themselves?

But notwithstanding the unkind, the unworthy object they have in view, in the aspersions they so virulently cast out, and in the demand they so unscrupulously make, it is yet a case which must excite one's pity rather than one's retaliation. We hope, indeed, that we are able to take even higher ground than that, and leave our reverend combatants to say, with Shakespeare's Hermia—

> "We give him curses, but he gives us love."

It is in such a spirit that we would meet this malediction of the Old Year, which has been so thoughtlessly, yet so maliciously fulminated against us; and in return to send our angry denouncers the better, the more Christian greeting, of "A HAPPY NEW YEAR."

THOUGHTS ON CURRENT EVENTS.

The last advices from Europe bring information of another step taken by Austria in the direction of acceding to the Western Alliance. What it is, or what is its value, does not clearly appear; but it has suggested to our minds some reflections. We have no doubt that the true interests of the whole world would be served by a reduction in the power of Russia, nor that those of Austria are the very interests which most require such a reduction. But the sympathies of both powers would probably work in another direction. These sympathies are of two sorts. One a sympathy connected with a similarity of governments, and a habit of acting together, against the popular movements of the day; the other is of a more sentimental nature, and has its foundation in the good offices which Russia rendered to Austria during her troubles a few years ago. Both classes have had their effect in delaying, and it may even yet be, preventing, the co-operation of Austria with England and France. Nevertheless, that is the very thing to which the true interests of Austria point.

Russia and Austria stand in more striking contrast to each other than any other powers in the world. Russia is the strongest nation upon earth. We do not use the word nation, in its modern sense, as synonymous with government or empire, but in its ancient. In that sense it signifies a body of men, united by the ties of race, language, religion, and traditions, whether united under one government or not. The Russians are just such a nation. They are sixty millions in number, and hav the further advantage of being united under one government. The same government extends over other nations, or parts of nations. The only mode in whic Russia can be successfully assailed, is in the outer part of her dominions, which are inhabited by her no Russian subjects, who are not supposed to be partic larly attached to her sway. Within the territories habited by the proper Russians, we suppose that is invincible. She is thus the strongest empire in Europe, because she is the strongest nation in the world. On the other hand, Austria is hardly a nation at all, but only an empire. The dominant race is a fraction of the German nation, not amounting to more than a twelfth part of the numbers of the proper Russians. Her other subjects, vastly outnumbering the Germans, have no reason for preferring the Austrian authority to that of the Russian government. Some of them have strong reasons for preferring the Russian rule to that of Austria, since some of them are attached to the Russians by a common religion, and others by a common race. Russia is then a dangerous neighbour to Austria, with whom Austria can only deal in one of two ways. She must either win her favor by subservience, or find means to diminish her power. The first course never succeeds for any length of time, and there are special reasons why it should not succeed in the present instance. There remains, then, no other course for Austria than the latter; for which the present is the best opportunity which she is likely to have.

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* The Unity of the Church. A Sermon. By the Rev. W. Gresley, Prebendary of Lichfield.

Since the days of Peter the Great, the Russian government has been occupied by several great ideas. One of them has been the destruction of the Turkish Empire, and the consequent acquisition of Constantinople. But this is merely a subordinate idea, connected with others of a much more extensive character. The truly great Russian ideas are three in number. The first is to make the Czar the head of the Greek Church. The second is to make him the head of a great Pan-sclavonic Empire; in other words, the sovereign of all the nations of Sclavonic descent, including many millions now subject to Austria. The third is to become the head of the European political system, which, as things now tend, is to be the head of the political system of the world. Could these ideas be realized, Russia would have made a greater step toward universal monarchy, than has been made by any power since the Christian era. It is to check her progress in working out these ideas, that the present war has been undertaken by England and France. Should the Russian ideas be carried into effect, the Russian Autocrat would be at once the powerful lay Pope of a very corrupt Church, and the absolute temporal sovereign of an empire greater than any which has existed since the division of the Roman. He would look far more like Antichrist than the Roman Pontiff has ever done.

He is already so powerful that no single nation has ventured to cope with him, and it is only by a coalition between the two nations who have for more than a century and a-half been contending for the *hegemony* of Europe, that a sufficient force has been found to attack him. The history of Europe of late years has been singularly typified in one of Æsop's fables. While the lion and the tiger (read eagle) were contending for the prey, the bear carried it off. It is the consciousness of this that has produced the existing coalition. Every day we hear that it is all in vain, and that the Allies are no match for Russia. Should this be true, it would only prove that the war was delayed too long.

The English papers are so wonderfully delighted with the new Alliance with France, that they talk as though France and England were never to be enemies again. This is a great mistake. The certainty that it is one, is, in our judgment, another reason that men should wish the coalition success. Should Russia succeed in putting it down, she will have no impediment in the way of her ambitious designs. Should the coalition reduce her, as much as it is possible that she should be reduced, she will still remain a first rate power, able to hold the balance between France and England. These powers will, whenever Russia is out of the question of the *hegemony*, be sure to quarrel about it between themselves; neither of them will suffer the other to threaten the world with universal monarchy. The success of Russia will hasten on the time when Russia, striving for an universal monarchy, will come in contact with the United States, striving for an universal republic. This, we fear, would be the most terrible and fatal collision which has ever occurred.

The British Parliament has been summoned for a short session before Christmas, and the usual time for its annual meeting is at hand. The usual intrigues, which will occur under similar circumstances in all constitutional governments, are going on. Two attacks, from opposite quarters, on the ministry are apparently designed. The Derbyites and the Radicals are both desirous of putting out the men in power. The success of either could only issue to the benefit of the latter. These really aim their devices only at the Peelite wing of the ministry. With the Russell wing they would gladly form a coalition ministry, which might, perhaps, stand, but which would be the worst possible ministry for the Church, as the present is the best for her which has sat since Clarendon's. Disraeli knows that he is weaker now than when he was driven from office, but hopes to strengthen himself by a new maneuver. He is to figure as the great Protestant champion against Popery and Puseyism. The last has taken the place of Prelacy in the old alliterative triad; but we are not advised whether the third member, "Promiscuous Dancing," is or is not to be reckoned among the persons whom his chivalry is to encounter with sharpened lances. But, seriously, his appeal is to illiberal Protestantism—that which seeks to revive penal laws against the followers of the Pope, and to thrust those whom it is pleased to designate as the followers of Dr. Pusey out of the Church. We suspect that Lord John Russell has got enough of this game, and that Mr. Disraeli will not succeed at it better than one who had an hereditary title to play it with skill. But the time for it has gone by. The liberals now see that it is necessary to be liberal; and, although they may join in the cry of Puseyism, to get rid of the Peelite section of the cabinet, they will never consent that Mr. Disraeli and Lord Derby should take their places, and form a wholly conservative ministry. We think that the present is the best ministry for the country, the world, and the Church, which can be formed under existing circumstances. We therefore wish it success. Our Romanist friends in this country are at present in the very peculiar condition of not knowing, otherwise than by probable conjecture, what are the articles of the Christian faith. It is to be hoped that the arrival of the *Atlantic* may relieve them from this disagreeable suspense as to what it is that is necessary to their salvation that they should believe. We suppose that there are none among them so unhappy as to be unable to believe with the Pope, whichever way he may decide.

It was, perhaps, the unpleasant feelings connected with this incapacity of knowing what to believe that goaded the editor of the *Freeman's Journal*—an odd name, by the way, for a Romish newspaper—to calumniate those who do know what they believe. We allude to the falsehood which he has published against the Bishop and clergy of this diocese. The intimation that Bishop Whittingham was preparing to go to Rome, has been indignantly received by all who know that distinguished prelate. All who have the honor and pleasure of mingling freely in his society know that his most marked characteristics are a thorough knowledge and intense dislike of the Romish system. It is difficult to say whether her moral, or her dogmatic theology, or her extraordinary and absurd ecclesiastical claims, is most the subject of his just abhorrence.

H. D. E.

Baltimore, December 30, 1854.

NOTES AND COMMENTS.

Growing Attachment to the Use of a Liturgy.—The various sects are, one by one, beginning to yield to a growing sense of the importance of a Liturgy in public worship. The Baptists, it appears, are becoming so sensible of its value, that their prejudices against it are rapidly giving way. One of their journals recently contained a letter, of which the following is an extract:—

> The use of a Liturgy is not confined to the Episcopal Church, but is being adopted by several branches of the Christian Church. As a Baptist, the writer of this article, for more than nine years, has been in the use of a form of prayer,—in the family worship, requiring vocal responses,—and in the pulpit on the Sabbath, using, with but slight variation, the same prayer, Sabbath after Sabbath. The rapid growth of the Church under his pastoral care, its present prosperity, compared with its poverty, when God in His Providence, made him overseer of his present charge, is in point to show that a prayer or prayers, "just so long, and just so broad," are not incompatible with the spirituality, the true growth and prosperity of the Church. We love order in the services of the Sanctuary, we love reverence in man's approach to the throne of God; indeed, where these are wanting, there is, there must be, a lack of true devotion. It is a pleasing fact to know that some of the most successful of our pastors are forming the habit of thinking over the subject-matter of their public prayers, before attempting to lead a company of waiting souls to the throne of grace. Where is the difference between a prayer thus thought out, or one printed in which, vocally and verbally, the people may join? There is, we conceive, but very little; while at the same time there is a great difference between these two methods, and that loose, crooked, slip-shod, irreverent address we so frequently hear, called prayer.

This is pretty strong, it must be confessed. That "loose, crooked, slip-shod, irreverent address we so frequently hear, called prayer," is a severe denunciation of the prevalent sectarian practice to come from a sectarian quarter. Even the Presbyterians, too, are coming to see the sensibleness and propriety of it. And the Calvinists of another sect, through their organs of the press, are thus speaking of it,—"In the German Reformed Church, which has always, from its very origin, partaken more or less of a liturgical spirit, there has been of late years, as is well known, a desire manifested on the part of many of her ministry and membership, that the Church might have more fully revived its ancient liturgical spirit." Again, we read in the columns of another Calvanistic contemporary, that, "when stated worship is celebrated, since stated prayer is a necessity, it is better that it should be invested with all the grace of style and unction of spirit which can be obtained for this most solemn of offices." And, further, that "it is better, therefore, to take the same course in prose prayer that we do in poetical, for after all a liturgy is nothing but prose hymns, and prepare and communicate to others what we expect them to say or sing with us." This, then, is granting the whole question of the propriety, not to say the necessity of a Liturgy. We very sincerely congratulate them upon these gratifying advances toward that "more excellent way," which the Church they separate from teaches them, and whose example we would fain hope they will yet become convinced is worthy of respect and adoption in many other and even more important respects—yea, until they are constrained to yield to the spirit of our Saviour's prayer, and to strive to carry it out—"That they may all be one, as We are one."

Party Misrepresentation.—What a curse to the Church is party spirit! And yet are there some who profess and call themselves Churchmen, ever estimating Church matters through a party medium—ever giving way to the baleful influences of party spirit. An ultra "Protestant" contemporary is one of these. We have endeavoured to treat fairly and justly the case of the Bishop of Illinois, and we are therefore asked, when the right reverend prelate became "a member of the High Church party?" Why, what has that to do with the merits of the case? We never dreamt of such a question—we simply considered the *object*, not the *man*. But see how unfairly it is put:—

> It is not unworthy of note that *The Churchman*, in its championship of Dr. Whitehouse, represents his case as having "been grossly misrepresented by a party in the Church, which is invariably calumniating and persecuting toward those whose Churchmanship is higher and truer than their own, and who are therefore objects of envy, hatred, malice, and all uncharitableness from them." This is a sweet, kind speech! It contains a statement somewhat novel to those acquainted with our Church history. When did the Bishop of Illinois become a member of the High Church party? We are sorry to see his case put upon such ground as this, and shall not believe it meets with his approval until authoritatively certified.

Now we stated only a fact which the records of the case abundantly testify; and we censured those who, in their opposition to their diocesan, had not scrupled to misrepresent him. What has that to do with your party distinctions? We have not the pleasure of any such acquaintance with Bishop Whitehouse as would enable us to judge of his "party" identity—if the right reverend prelate have any. But we took up his case on no such narrow—no such paltry grounds.

Puritanical Prejudice.—The organ of the Presbyterians of Philadelphia is lagging behind the great body of his sect, we cannot but think, in this age of enlightenment. He, unlike most of them, cannot get rid of his puritanical prejudice, for instance, against Christmas, as a "hallowed time," and its Day as one of religious observance. "As to Christmas," he says, "as a religious festival, in any proper sense obligatory, our readers know well our sentiments. It is a Popish invention, and has not even a show of scriptural sanction." Now here lies the great mistake. The Church of Rome observes it—it is therefore "a Popish invention!" Why, the Church of Rome sings Psalms and Hymns; *ergo*, singing Psalms and Hymns is, upon the same ground, a "Popish invention." Can anything be more absurd? The Romanists use pulpits, and have ordained Ministers, and appropriate places of public worship. But upon our contemporary's principle, neither the Presbyterians, nor any other Protestants, should do these things—they "are Popish inventions!"

But the fact is, the observance of Christmas does not in any sense owe its origin to Popery: it was kept as a festive season in the Church long before either Popery or Presbyterianism was heard of. Its observance may be clearly traced to an early part of the second century; and it has continued to be religiously observed by the Universal Church ever since—that is, for perhaps sixteen or seventeen hundred years—during all which long time, according to our objector, the Church, embracing in its fold some of the most exemplary and eminent men of God the world ever saw, must of course have been wickedly giving heed to a mere "Popish invention!" Why, the Christian feasts and festivals, or holy days, were among the first means adopted by the early Church, for the purpose of impressing on the minds of her children the mysterious facts of the gospel history. The Church was no sooner fairly organized, and in regular operation, than she began to need, "the appointment of a train of anniversaries and holy days, with appropriate services commemorative of all the prominent transactions of the Redeemer's life and death, and of the labours and virtues of the blessed Apostles and Evangelists. These institutions, so replete with hallowed associations, have descended to our own day; and the observance of them is commended by the assent of every discerning and unprejudiced mind, is sustained by the very constitution of our nature, which loves to preserve the annual memory of important events, and is in the highest degree reasonable, delightful, profitable, and devout." Even Presbyterians, in many places, are beginning to see and appreciate the *rationale* of all this, and gradually—it may be partially—they adopt an observance so time-honored and grateful. We trust that against another return of the "hallowed time," even our Philadelphia Presbyterian will have so far got rid of his prejudices, as to have begun to think Christmas, at least, something better than "a Popish invention."

Congregational Singing.—It is satisfactory to find that the note we have sounded upon this subject is producing an echo in other quarters. The *Gospel Messenger* of last week says—

> It is generally admitted, we believe, that where congregational singing is possible it should be encouraged. As the music constitutes part of the worship, it should not be left to a few. Our Liturgy is a book of *common* prayer. It is our boast that the offering of our supplications is not left to the minister alone, but the people may join with heart and *voice* in them. It does seem inconsistent with such a service that the music should be committed entirely to a few, while the whole congregation in silence listen to a choir chanting *"Let all the people praise Thee!"*

We trust that our respected contemporary will follow this up. The admitted *inconsistency* of the present system, were there nothing else, calls loudly for its reform; for in so sacred a thing as the services of God's Sanctuary, there should not, if possible, be even an *inconsistency*.

The Christian Witness.—The Rev. Mr. Randall, who has been the editor of this Boston Church paper for the last ten years, has just retired from his post. "During all this time," it is stated in his farewell address, "he has been Rector of a city parish. Only a few months before he became editor, he entered upon the Rectorship of a newly-organized parish, and for ten years he has endeavoured to do the duties of both. His parish has now so increased as to demand all his time and efforts." A better reason for relinquishing such a post could scarcely have been given. Mr. Randall has taken his leave, we have no doubt, amid the kindliest feelings of all his readers, and will continue to enjoy their confidence and respect. Long may he be blessed with health and strength to devote himself wholly to his pastoral duties.

The British Magazines and Reviews.—It will be seen by an advertisement, that Messrs. Leonard Scott & Co., continue the prompt and regular re-publication of the five leading Magazines and Reviews published in Great Britain, and the popularity of which is as great, perhaps, on one side of the Atlantic as the other. They are got up most correctly and in capital style; and they are offered upon extremely reasonable terms.

The Home Journal.—This favourite parlour paper begins this week a new series. There is perhaps not another of our literary journals that has any thing like the amount of attraction for the domestic circle, that this has. It is so entertainingly *debonair*, and so thoroughly inoffensive withal, that we can't wonder at its popularity.

Disturbances in Church.—Some of the Boston papers have given accounts of certain disgraceful disturbances at Christ Church, in that city, last Sunday. A correspondent of the *Transcript* thus states the case:—

> "While the Rev. Mr. Smithett, the Rector of this ancient church, was in the vestry preparing for the public worship of the house of God, he was informed that a man was in the church, putting papers into the pews. He proceeded into the church, and found a man calling himself Warden and Treasurer, distributing notices. As this had been forbidden, publicly, from the chancel, the said man knowing the same, the Rector persuaded him to desist, and gently touched his shoulder, pointing the way out of the church. He resisted, and threatened violence. He was then told by the Rector, that for such conduct he would have him arrested. A person from behind, assuming to be a Justice of the Peace, collared the Rector and arrested him. The Rector shook him off, when the aforesaid would-be Treasurer, seized the Rector by the collar on the other side. The sexton and others compelled him to desist, when the police arrived, and took both the J. P. and Treasurer in charge. The service was then proceeded with unto the sermon, when the said would-be Treasurer returned and made further disturbance, upon which he was removed from the church, when the sermon was proceeded with without further interruption. It ought to be known, not only to the citizens of Boston, but to the community at large, that the man claiming to be Treasurer and Warden of Christ Church, has presented his claims as such; but by a decision of the Supreme Court of Massachusetts, those claims were not recognized."

The War.—The accounts last received (by the *Atlantic*) are not of much importance, as news. Little or no change had taken place in the siege of Sebastopol. There was occasional skirmishing; but no continuous fighting on either side. All field and siege operations were suspended by the heavy rains, which had rendered the roads impassable, and filled the trenches of the besiegers with water. The beseiged availed themselves of the respite to repair their works. Cholera and scarcity prevail within the city. Deserters report that Menschikoff had received considerable reinforcements, but they arrived without supplies and almost destitute of clothing. By this time the Allies must have received 15,000 to 20,000 additional troops, beside an abundance of supplies, warm clothing, and wooden huts to shelter about half the army. It is affirmed, that the French force will be augmented to 12 divisions, or about 120,000 men, which, with the English and Turkish reinforcements, will make the strength of the Allies 200,000. New batteries of thirty guns had been erected close to Sebastopol, to open fire on the 10th. Precautions had been taken against the Russian fire directed against 92 fusees (*fusees*) which had been landed to set fire to the Russian fleet. The garrison of Eupatoria has been reinforced by two battalions. The Duke of Cambridge was to return to Balaklava. It was reported that 60,000 Russians had passed into the Crimea by way of Perekop; also that an engagement had taken place between a Russian corps and an English detachment. The latter is said to have pursued the Russians into the very town.

The *Paris Moniteur* states that two Russian steamers had made a sortie, under protection of the guns, from Sebastopol. They exchanged shots with two small French steamers, but without success. Some English frigates fired some cannon shot, and drove them into port again. Omer Pacha is *said* to have despatched 36,000 Turks, and vague anticipations of some offensive movement were rife in the camp. "But we want Generals," says a London journal "as well as soldiers. Brown is disabled; Cathcart, dead; Evans (who has gained much credit in this campaign) is on his way home; and Sir R. England, though he has been unjustly and coarsely attacked for having been placed in command of the reserves, has yet to show himself an able and vigorous officer."

A JAMAICA MOUNTAIN CURACY.

The following account of the operations of the Anglican Church, among emancipated negroes, which we extract from the *Colonial Church Chronicle*, has a two-fold interest with the Church in this country:

The church (the only one connected with the island establishment within an area of more than ten miles) was erected during slavery, and is capable of seating from 300 to 400 persons. It is accessible by a mountain track, maintained by parochial assessment, and traversing scenery both varied and picturesque. The approaches, North and South, are intersected by rivulets, which, during heavy rains, become swollen to rapid and dangerous torrents, forded at considerable risk.

The congregation, consisting of black and coloured persons (late slaves), attend Divine Worship, chiefly on foot—none but the most thriving peasants being proprietors of horses or mules. Distances varying from three to seven miles interlie the mountain villages and the church, whither a bell summons to service at 11 A.M. on Sunday. Morning Prayer is followed by a sermon. The chants and metrical Psalms are led by amateur singers of the congregation, unaided by instrumental accomplishment. (Sacred music has peculiar charms for the warm and rapturous feelings of the Negro.) Adult and children's Bible-classes are then formed, and taught by the more intelligent worshippers, under clerical superintendence. At 3 P. M. Evening Prayer precedes a homely exposition of one or other of the Daily Lessons. To this service most of the morning congregation remain, and are dismissed in time to reach their homes before nightfall. The Holy Communion is administered twice a quarter, to numbers varying from 250 to 300, who have been examined previous to admission. Public Infant Baptism takes place once a month, on Sunday, between the services.

A school, in connexion with the church, stands close to it, having a daily average attendance of seventy negro children, taught by a native schoolmaster, who is paid by a grant of a local Society. The parochial vestries of Jamaica have withdrawn all school grants; and the House of Assembly contributes only £200 per annum, and exclusively for the Kingston schools. A strong desire to educate their children is manifest among the peasantry, some of whom, being parents, can themselves read, though imperfectly. As an opportunity of further improvement, the schoolmaster teaches a weekly adult class, to which all that will come are admitted gratis.

The Clergyman's house is three miles distant from the church, and on the higher mountains, beyond which principally lie, in scattered villages, the bulk of the congregation, who are invited to, and avail themselves once a week of, a meeting in the open air, for prayer and expounding the Scriptures.

Twelve district visitors, or 'helpers,' of good reputation, and resident among the congregation, aid the Clergyman by surveillance over the communicants, and by reporting cases of sickness requiring parochial visiting. Early meetings, before day-break on Sunday, for prayer and praise, are sometimes conducted by these visitors.

As a body, the people are anxious for religious enlightenment; are kind and considerate to their pastor; and, in the absence of resident educated families, or of a constabulary force, *i. e.*, of either a moral or civil check—their orderly conduct is praiseworthy in the extreme, and so far they "adorn the doctrine of God their Saviour." They labour on the coffee estates (when employment and prompt payment are to be had) on four days consecutively every week; and devote the remaining two working days to the cultivation of their own provision grounds, and to making a journey to Kingston (about twenty miles distant), where they purchase supplies of imported salt-fish, pork, rice, &c., to defray the cost of which their head-load of native-grown yams and plantains more than suffices.

The Bank and State Stocks.—The following statement, given in the Governor's Message, remarkably confirms that of an article in our columns last week, on the Money Market:—

From the records of the Banking Department it appears that fifteen banking associations have been organized, and eight individual bankers have deposited securities and received circulating notes, during the fiscal year. The total amount of circulating notes issued to banking associations and individual bankers, and outstanding on the 30th of September, 1854, was $24,661,572, for the redemption of which there was held in trust by the Superintendent, securities amounting to $25,962,160, of which $6,718,248,11 was in bonds and mortgages. The whole number of banks, banking associations and individual bankers, in the State was 334; the amount of circulation was $43,962,535, and the whole amount of banking capital was $83,773,288, being an increase of $7,081,213 over the previous year. Notwithstanding the extraordinary financial embarrassments of the year, the Banks of the State, with but few exceptions, have promptly met their liabilities to the bill-holders and the public. The cases in which failures have occurred, afford renewed evidence of the comparative insecurity of allowing bonds and mortgages to be received at their par value, as a basis for banking. During the past year there has been an increase in this class of securities of $940,670 72, much of which has replaced State Stocks that have been withdrawn. Inasmuch as the new issues of State Stock authorized by the recent amendment of the Constitution, will furnish all the securities required for legitimate and healthy banking purposes, the attention of the Legislature may very properly be directed to the propriety of modifying the existing law in this respect. Abuses that have occurred in the appropriation by banks of discount of funds deposited in Savings Banks with which they are connected, suggest the necessity of some additional legislation for the more perfect security of that very large class of our people for whose benefit Banks for Savings are established by law. The details of the condition of the banking interests of the State will of course be set forth in the Report of the Superintendent of the Banking Department.

Christian Influences in Polynesia.—Bishop Selwyn, in one of his recent speeches in England, in furtherance of missionary efforts in the Pacific, thus spoke of Polynesia:—

> It is a most hopeful field of labour to which I would invite you. There is not a single child in the Pacific islands, even of that island in which John Williams lost his honoured life, that in a few years could not be trained to exhibit all the graces of a Christian life. A kindly spirit prevails even among the natives of that very island, in spite, too, of the barbarism sometimes practiced there by English seamen. I will give you an instance of it. A young chief of an island had gone aboard a trading vessel, the captain of which he had previously received at his house and treated with kindness: a brawl ensued, and the captain, who was intoxicated, drawing a knife, stabbed him. The poor youth jumped overboard in his agony to swim ashore, but was unable to do so; he came back, cried out for a rope, was hauled on board the ship again, and on her deck died. He was chief of a part of the island where a poor English carpenter, who was sick, had been left alone, and who with tears in his eyes related the fact. This man stated, that when put on shore, all he remembered during his delirium was, that the natives came and forced open his mouth and gave him nourishment. His life, he said, had been saved by them. On another part of the island of which I now speak, there is a hot spring bubbling up. By the side of it I found a poor English seamen living alone in a little hut that the kind-hearted natives had made for him. They were in the habit every day of bringing him provisions, and coming daily at the right time to put him into the pool. There was a little native boy, twelve years old, who had come from Rarotonga—the very island from which it might be thought no good could come—and that little boy devoted himself to the care of the spring. How the boy and the sailor came into company I cannot tell, but it was the simple fact, that the boy devoted himself to the care of the seaman. When first I saw the boy, he was crouching at the door of the hut, watching every gesture of the sick man, fetching everything that could alleviate his suffering. The man begged me to take him to Sydney, and when they reached that place, the poor boy actually cried to be allowed to accompany the seaman to the hospital. Of course, I took him into my care; and we all found the same thing when there was sickness; the native boy was always ready to help: and so he went on, winding himself round our hearts, until there was not one of us who would not have adopted that little boy, loving him for his devotion. However, we carried the boy back to his native island, at a spot five miles from the spot where John Williams died. One of the natives came off, and told us that he did not know where we would find the boy's father; that he had been driven back into the bush, and despoiled of what little property he had; and he advised the boy not to come on shore. "Well then," continued the Bishop, "he became my own son. I took him to my own home, and to my own heart; but it was not long that he continued with us. He accompanied us to sea in our voyages, and gradually sank and died, and it was my enjoyment to hear him call me by the same names that he would have called his own father and mother in his own country. They were exactly equivalent to the terms of endearment, "papa," and "mamma," which we use to avoid the dry cold terms "father" and "mother." In the middle of the night he was always so considerate as to say when we were watching him, "Why do you not go to bed? you will be very tired." In the middle of the night he called to me, "Papa," and putting his arm around my neck he died peacefully; and I felt his death as if he had been my own child, so completely had this poor boy entwined himself round my own heart.

A Churchman's Note on the Queen of England's Speech.—It is, of course, a well-known and acknowledged fact, that her Majesty's share in the Royal Speech is confined to its delivery in the House of Lords, and that the responsibility, for what it says and for what it omits to say, rests exclusively with her Majesty's Ministers. Among those who compose that Ministry at the present time, there are men whose character for personal piety stands deservedly high, while their zeal and intelligence in all that relates to religion may be said to be a matter of public notoriety. With these facts before us, and looking to the striking events of the last few months, how is it possible to read the foregoing Speech without coming to the conclusion that those who drew it up ignored their own religious feelings and principles? It is true that the Name of God does occur in this document; but it is in the most entirely parenthetical way possible, and refers exclusively to the future. There is no recognition whatever of God's Hand in the past, and yet we are told that the victories which we have obtained "are not exceeded in the brightest pages of our history," and that they have filled her Majesty with "admiration and gratitude." We will not do her Majesty the injustice to suppose for one moment that her "gratitude" is confined to the brave men—the human instruments—by which these great victories were achieved. Yet this is what we should be justified in doing if we looked simply to the Speech before us; and we do not hesitate to say that her Majesty's Ministers have incurred a very fearful responsibility in the matter—a responsibility which is all the greater when, as we have said, it is borne by men who not only know better, but whose acknowledged principles required that they should recognize the Hand of God in these victories. We had intended to make some observations on the omission of all expressions of sorrow and sympathy, in regard to the large number of killed and wounded; but this omission may be a matter of state policy, and we therefore forbear. No such excuse can be offered for the other omission.—*English Churchman.*

Indulging in dangerous pleasures, is like licking honey from a knife, and getting cut with the edge.—*Burmese Proverb.*

To be meek toward others, we must renounce ourselves. He who thinks nothing due to him, will not think himself neglected.—*Fenelon.*

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☞ This work is not the old "Book of the Farm," lately resuscitated and thrown upon the market.

LITERATURE.

The Life of P. T. Barnum, written by himself. Redfield.

The Life of Horace Greeley, Editor of the New York Tribune. By J. Parton. Mason, Brothers.

Ruth Hall: A Domestic Tale of the Present Time. By Fanny Fern. Mason, Brothers.

These three books of the last month may be classed together in one respect at least, as the most popular publications of the season. They all appear to have been planned for a large sale, and certainly have been advertised with sufficient prominence to secure it. The columns of newspapers have been occupied with them, the publishers' doorways are emblazoned with their showbills, and the shops and railway carriages are vocal with the pretensions of Fanny Fern, Greeley, and Barnum. They may be taken as representative books, and the question is, what do they represent? Taking them in order, and giving the precedence, as in duty bound, to the lady, we should say that they are severally characterized by a considerable degree of what, in the new fashioned parlance of the day, is called self-assertion. The personal element is pretty strong in all of them, varying from the lowest degree of simple Jack Horner manifestation—the gentleman it will be remembered who, putting his thumb into a pudding and pulling out a plumb, incontinently pronounced himself to be a very great man, and informed the world eagerly of the fact—to the subtler forms of indirect sentimental egotism which covers its pretensions, under the mask of general philanthropy. There is an old prejudice against a man's blowing the trumpet of his own virtues, or of monopolizing an undue share of the conversation with himself. Yet we meet people who perform the feat every day; and what is more, seem sometimes to succeed very well with it, at the expense of the virtuous but humble mortals, whom nature or their own sense of propriety has taught to sit still and listen. We would say a word for the benefit of the latter suffering class, who may be presumed to feel, though they do not utter. In our loudest-voiced type then, we would tell the Autobiographers that they have not all the heroism, wit, humor, and adventures in the world; that they are not the only persons who have conquered difficulties, or are struggling with misfortune; that it is not altogether because of any transcendental greatness in them that the world is willing to listen to their story and talk of their exploits; but, perhaps, after all, on a simple system of convenience. People regard them as instructive or amusing characters, as voluntary subjects of critical dissection, who stretch themselves on the fatal table, relax every limb, open every pore for scalpel or lancet, and, with some "sweet oblivious antidote" of self-love, smile gently through the severest operation. It is on a principle of economy and distribution of labor that the public applaud—and for which nature, in the general race of autobiographers, has made such kindly provision. *Fiat experimentum in corpore vili*, says the humane philosopher, exempting in the first place his own body from the operation. "The proper study of mankind is man," echoes the poet, to which his brother responds with the sagacious advice—

Conceal yourself, as weel ye can,
Frae critical dissection;
But keek thro' every ither man,
With sharpen'd sly inspection.

The gentlemen, generally speaking, who are complaisant enough to write autobiographies, mostly put themselves in the position of conductors, to lead off from the community the inconveniences which would attend the universal application of these ingenious maxims. They step forward, when all might be mutually suffering, and draw upon themselves the remark, the scandal, the criticism. The lecture over the defects of humanity is read upon *them*. They invite and exult in the scalping, and with the gallant friend in Virgil, cry out:

Me, me, in me convertite ferrum.

While these heroes of their own narratives thus appear objects of admiration and ornament, they may be regarded in some way as merely entertaining and useful. We are not, however,—to look at the other side of the matter—about to denounce every literary autobiography of a living hero as impertinent and sinful. The pretension may turn out less than it seems, and the affair may be a very simple matter after all. Here, for instance, is a life of Horace Greeley. It isn't exactly an autobiography; but, as it must have been written very much with his knowledge and assistance, we may, for the moment, call it so. A considerable part of it is occupied with personal incidents and reminiscences taken out of private life; but much the largest is a mere statement of affairs—with great tact and elegance—which were already matters of record in print. The biographer has only given them a more convenient form for reference. Thus the analysis of Horace Greeley's various newspapers, and the facts connected with them, so admirably presented by Mr. Parton, is a work which the most cynical critic might be thankful for. It is a labor-saving process, by which one man's industry saves the time of thousands—to say nothing of the superior delight which is elicited by the process; the cultivated mind and hand making much more of the story than most persons could attain to, had they the industry to go through with the prefatory investigations.

This applies to the work on Mr. Greeley. Another and a graver moral question arises with reference to the autobiography of Barnum. It involves our regard for truth. In a recent public speech in New England, the author took it upon himself boldly to avow the public disposition to be humbugged, as the phrase is; and this book narrates his past proficiency in supplying the requisition. Truly, we seem to be fast realizing Carlyle's celebrated Utopia of shams, where the figment of everything is to be substituted for the real article itself; and, in place of getting anything substantial, we are to content ourselves with a magnificent advertisement about it. The question will be, how are we to understand a witness who makes no scruple of avowing his general policy of deception: very much, we presume, upon the principle of that ingenious knave Falstaff, who thought it no sin for a man to labor in his vocation, whatever it might be; or in the letter of Cardinal Carafa's famous saying, on his pontifical visit to Paris, when the crowd was prostrating itself before his empty mummery, and vociferating for his benediction, he kept repeating in a low tone: *Quandoquidem hic populus vult decipi, decipiatur in nomine diaboli.* This is the exact principle of the modern professor of humbug. He finds his excuse by an ingenious moral argument in the source of his profit. It is all justifiable, because the people like it—in other words, because it pays. If the people liked it ever so much, and it was not remunerating, the professor would not attempt it. People like cheap literature, cheap provisions, cheap fuel, and many other things, on the same terms, if they could get them. Will the professor give them? The question should be, not merely whether the people are willing to pay their money with their eyes half open, or even knowingly, but whether it is just and honourable so to deceive them, or that they should be deceived themselves. No man should be blinded to the fact that a deception is going on. Admit that he should be, and the whole veracity and virtue of the world are gone. It is, perhaps, true, as Lord Bacon says, "that a mixture of a lie does always add pleasure;" but, if so, it is only in the highest sense of the poetical uses of the imagination, or with reference to the unhappy acquaintance of the world with the Father of Lies.

It may be thought that we are rendering but a poor service to the cause of truth in defending her from such assailants. It is after all, it may be said, nothing but the pretension of a showman which everybody might have seen through; but the showman's pretensions involve the whole fertile race of mercantile and professional frauds, the lies of trade. The difference between the two is that the showman deals in a very light flimsy commodity while the others are deceiving with realities, and the distinction is therefore in favor of the showman over the merchant and the lawyer. To sell quack medicines, to adulterate articles of value, to put false tickets on dry goods, to infringe upon patents, to puff books for merits which they do not possess—these and hundreds of other frauds are practised upon the community every day. The evil is a universal one, but that must not blind our judgment to particular cases.

There is moreover one newly developed tendency which it behooves us to guard against. It is the power of controlling fashion and public opinion in a large body of nearly equally developed citizens. The uniformity of social life has brought with it new opportunities, as every state will in this world, of fraud and deception. It has fortunately at the same time other means of good in sound healthy organization and co-operation. But we must take especial care in the general and rapid whirl of events that we are not led to follow a multitude to do evil. If there is anything that a man should be especially on the look-out to protect at this time of day, it is his individual judgment:—for it is assailed on all sides in government politics and social life by all the arts and tricks of what is called "manufacturing public opinion"—through which we are more or less controlled on questions small and great, from the purchase of a hat to the annexation of a State.

In opening the eyes of the public to some of the minor developments of this influence, we should think Mr. Barnum's book might be useful. It shows the readiness of the public to be deceived; and discloses in the fullest and most candid manner the mode of operation. Apart from these revelations, it has many good anecdotes of New England and other humor, and its account of the Jenny Lind campaign, of which we have not only the anecdote, but the figures and statistics brings it within the sphere of general interest. In the management of that matter, Barnum certainly exhibited a commendable enterprise in providing the public at large with an enjoyment of no inconsiderable mental and moral value.

The last book on our list, *Ruth Hall*, is a clever production—the story of a woman deserted by her family, who finds employment and support in literature. The style is pithy, and the humor at times is forcible. Though we are not exactly disposed to fall into the ecstacies of an ingenious reviewer quoted in the advertisements of the book, and say that "we think more highly of the English language than we did before reading *Ruth Hall*," or agree precisely in taste with another writer who pronounces the book "a thunder shower of mingled vitriol and tears"—we are quite willing to admit that it displays considerable powers of expression.

The History and Poetry of Finger Rings. By Charles Edwards, Counsellor at Law, New York. Redfield.

It is one of the benefits, at least, to the writers of books, of living in these later ages of the world, since there is a sufficient mass of material and experience behind to warrant the construction of a volume on almost any subject whatever. "Have you got matter enough for your book?" is a question hardly worth asking at the present day: the only rational enquiry on the subject is, "do you make one volume or six? is it twelvemo or octavo?" Mr. Edwards lets us off with a delightful sketchy volume which you may hold in your hand, while he might have booked his reader, even with so seemingly insignificant a subject as a finger ring, for a folio—if a topic can be called at all insignificant which furnishes a symbol for the most important investitures of religious and social life. This is exclusively about finger rings:—ear rings and nose rings are not touched upon. The general treatment of this speciality is historical or antiquarian. The antiquity of rings, the varied uses which they have been made to serve, the ingenious contrivances which have been put to them, the universality of their use; the pretty things that have been said about them, the kings, and queens, and lovers, who have worn them, what has been done with them, in old times, by priests and lawyers, what the ballad writers and poets have written of them, and what they are for weddings and funerals:—all of these, with a multifarious mass of curious reading and anecdote, from the ancient rings turned up in Egyptian sarcophagi, or the magic ring of Solomon, to the massive gold article presented to "Frank Pierce" by the citizens of California—are only unfolded in the present work. Dipping into the volume here and there, we light upon these bits of fact or poetry.

A SONNET.

Coupled with the love of youth for maiden, we have one of the most simple and perfect of old English sonnets (by Davison):

PURE AND ENDLESS.

If you would *know* the love which you I bear,
Compare it to the ring which your fair hand
Shall make MORE precious, when *you* shall it wear:
So *my love's* nature you shall understand.
Is it of metal *pure?* So endless is *my* love,
Unless you it destroy with your disdain.
Doth it the purer grow the more 'tis tried?
So doth my love; yet herein they dissent:
That whereas gold, the more 'tis purified,
By growing less, doth show some part is spent;
My love doth grow more pure by your more trying,
And yet increaseth in the purifying.

There is true delicacy in that, as there is a weird force of the imagination in this

BALLAD LEGEND.

In the popular old ballad of *Lambert Linkin*, rings give proof of a terrible coming event by bursting upon the fingers:

* * * * *

The Lord sat in England
A drinking the wine.

I wish a' may be weel
Wi' my lady at hame;
For the rings o' my fingers
They're now burst in twain.

He saddled his horse,
And he came riding down;
But as soon as he viewed,
Belinkin came in.

He had na weel stepped
Twa steps up the stair,
Till he saw his pretty young son
Lying dead on the floor.

He had na weel stepped
Other twa up the stair,
Till he saw his pretty lady
Lying dead in despair.

He hanged Belinkin
Out over the gate;
And he burnt the fause nurice,
Being under the gate.

We would refer our readers to a beautiful Syrian legend in the "Household Words," in which a ring is made to play an interesting part upon the fingers of a maiden, who is able to know of the good or ill fortune and faith of her absent lover through its changes. He, in giving it, had informed her: "If good fortune is with me, it will retain its brightness; if evil, dim. If I cease to love, and the grave opens for me, it will become black." Fitful changes then come and go upon the ring, as the light and shadow of life accompany the roving lover.

There is a like notion in the ancient Scotch ballad of *Hynd Horn:*

And she gave to me a gay gold ring,
With a hey lillelu and a how lo lan;
With three shining diamonds set therein,
And the birk and the brume blooms bonnie.

* * * * * * *

What if these diamonds lose their hue,
With a hey lillelu and a how lo lan,
Just when my love begins for to rew,
And the birk and the brume blooms bonnie.

For when your ring turns pale and wan,
With a hey lillelu and a how lo lan,
Then I'm in love with another man,
And the birk and the brume blooms bonnie.

* * * * * * *

Seven long years he has been on the sea,
With a hey lillelu and a how lo lan;
And Hynd Horn has looked how his ring may be,
And the birk and the brume blooms bonnie.

But when he looks this ring upon,
With a hey lillelu and a how lo lan,
The shining diamonds were both pale and wan,
And the birk and the brume blooms bonnie.

Oh! the ring it was both black and blue,
With a hey lillelu and a how lo lan;
And she's either dead or she's married,
And the birk and the brume blooms bonnie.

He's left the seas and he's come to the land," etc.

There are some curious matters on the subject of the ring finger,—a usage which would seem to have carried with it a stock of "vulgar errors" equal to any in Sir Thomas Brown. These are some of them.

ODD NOTIONS OF WEDDING RINGS.

We have remarked on the vulgar error of a vein going from the fourth finger of the left hand to the heart. It is said by Swinburn and others that therefore it became the wedding finger. The priesthood kept up this idea by still keeping it as the wedding finger; but it was got at through the use of the Trinity: for, in the ancient ritual of English marriages, the ring was placed by the husband on the top of the thumb of the left hand, with the words, "In the name of the Father;" he then removed it to the forefinger, saying: "In the name of the Son;" then to the middle finger, adding: "And of the Holy Ghost;" finally, he left it, as now, on the fourth finger, with the closing word "Amen."

As to the supposed artery to the heart. Levinus Lemnius quaintly says:—"A small branch of the artery and not of the nerves, as Gellius thought, is stretched forth from the heart unto this finger, the motion whereof you may perceive evidently in all that affects the heart of woman, by the touch of your forefinger. I used to raise such as are fallen in a swoon by pinching this oint and by rubbing the ring of gold with a little saffron: for, by this a restoring force that is in it passeth to the heart and refresheth the fountain of life unto which this finger is joined. Wherefore antiquity thought fit to encompass it about with gold."

By the way, a correspondent, in a British periodical, suggests: that a lady of his acquaintance has had the misfortune to lose the ring finger, and the question is raised whether she can be married in the Church of England!?

In the "British Apollo" it is said that, during the time of George the First, the wedding-ring, though placed in the ceremony of the marriage upon the fourth finger, was worn upon the thumb.

The use of the ring has become so common in England that poor people will not believe the marriage to be good without one; and the notion also is that it must be of gold. At Worcester, (England,) on one occasion, the parties were so poor that they used a brass ring. The bride's friends indignantly protested that the ring ought to have been of gold; and the acting officer was threatened with indictment for permitting the use of such base metal.

In another case of humble marriage, the bridegroom announced that a ring was not necessary. The woman entreated to have one. The superintendent of the poor took part with the woman and represented how the absence of it would expose her to insult; and he, kindly, hesitated to proceed with the marriage until a ring was produced. The man yielded at last and obtained one. The woman's gratitude brought tears into her eyes.

Here are one or two of the

POSIES ON RINGS.

A silver wedding-ring, dug up at Somerton Castle, Lincolnshire, has a poesy very common in former times:

I love you, my sweet dear heart.
Go I pray you please my love.

There is a marriage gold ring of the time of Richard the Second of England, having a French motto, translated, *Be of good heart*, and bearing the figure of St. Catharine with her wheel, emblematical of good fortune, and St. Margaret, to whom Catholics address their devotions for safe delivery in childbirth. The author has seen an old American ring, in the possession of a young man, whose grandfather presented it on his wedding day to his wife. It has a piece of jet set in it and is cut into raised angular facets. On the inside is engraved:

First love Christ, that died for thee,
Next to Him, love none but me.
T. A. G.

John Dunton, a London bookseller and who is mentioned in the *Dunciad*, describes, in his autobiography, his wedding-ring: as having two hearts united upon it and this poesy:

God saw thee
Most fit for me.

This would not seem to have attached to his second wife; for she left him and wrote in one of her letters, "I and all good people think you never married me for love, but for my money.'

Dr. John Thomas, who was Bishop of Lincoln in 1753, married four times. The motto or poesy on the wedding-ring, at his fourth marriage was:

If I survive
I'll make them five.

That melancholy jest of Dr. John Thomas is serious enough, but there is no jesting in that which follows, where the ring, which has expressed so much of fidelity and affection during life, is made to extend its offices beyond the grave.

MEMENTO RINGS.

Heroes, philosophers, poets—indeed, men of all classes leave remembrances in the shape of rings. The will of Washington contains this: "To my sisters-in-law, Hannah Washington and Mildred Washington, to my friends, Eleanor Stuart, Hannah Washington, of Fairfield, and Elizabeth Washington, of Hayfield, I give each a mourning ring of the value of one hundred dollars. These bequests are not made for the intrinsic value of them, but as mementoes of my esteem and regard." Shakespeare bequeaths such tokens to several friends—among them, to his brother players, whom he calls "my poor fellows"—"twenty shillings eight pence apiece to buy them rings." Pope bequeathed sums of five pounds to friends, who were to lay them out in rings. This great poet was no admirer of funerals that blackened all the way or of gorgeous tombs: "As to my body, my will is that it be buried near the monument of my dear parents at Twickenham, with the addition after the words *filius fecit* of these only, *et sibi: Qui obiit anno* 17–, *ætatis* —: and that it be carried to the grave by six of the poorest men of the parish, to each of whom I order a suit of gray coarse cloth as mourning."

The affection which Dr. Johnson bore to the memory of his wife was a pretty point in his heavy character: "March 28, 1753. I kept this day as the anniversary of my Letty's death, with prayer and tears in the morning. In the evening I prayed for her conditionally, if it were lawful." Her wedding-ring, when she became his wife, was, after her death, preserved by him as long as he lived, with an affectionate care, in a little round wooden box, and in the inside of which he pasted a slip of paper thus inscribed by him in fair characters:

Eheu!
Eliz. Johnson
Nupta Jul. 9, 1736,
Mortua, eheu!
Mart. 17, 1752.

Husbands can love, where friends may see nothing to admire: Mrs. Johnson has been summed up as "perpetual illness and perpetual opium."

Lord Eldon wore a mourning ring for his wife. In his will we find this: "And I direct that I may be buried in the same tomb at Kingston in which my most beloved wife is buried and as near to her remains as possible; and I desire that the ring which I wear on my finger may be put with my body into my coffin and be buried with me."

The last gift of Tom Moore's mother to him was her wedding-ring: "Have been preparing my dear mother for my leaving her, now that I see her so much better. She is quite reconciled to my going; and said this morning, 'Now, my dear Tom, don't let yourself be again alarmed about me in this manner, nor hurried away from your house and business.' She then said she must, before I left her this morning, give me her wedding-ring as her last gift; and, accordingly sending for the little trinket box in which she kept it, she, herself, put the ring on my finger."

These extracts and this choice of reading indicate a thoughtful pen. The numerous illustrations from various sources of an antiquarian character, add much to the attractiveness of the quaint gossip of the book.

A Cyclopedia of Missions; containing a comprehensive view of Missionary operations throughout the world; with Geographical Descriptions and accounts of the social, moral, and religious condition of the people; by the Rev. Harvey Newcomb. Scribner.

The author has brought together in this work a vast aggregate of information of a most important character, and which it was most desirable to possess in this shape. A philosophical history of missions, with a calculation of causes, means, and effects, he has not given: nor has he pretended to any such work. His "comprehensive view" is a view of facts over a widely extended geographical surface in all quarters of the globe. That vast range he has surveyed with diligence. His book includes all Christian missions, under a general alphabetical arrangement, which is made dependent as far as possible on localities. Thus if you wish to read of the Moravian missions in Greenland, you turn to the head America and get a reference to Labrador. The chief missionary stations are to be found with separate references under the alphabetical arrangement. This is probably the most distinctive and at the same time most convenient plan which could have been adopted. An index of proper names of persons would make it complete—for its chief purpose,—a book of reference. A number of maps scattered through it in the ordinary printed pages of the volume should be mentioned as a feature of the volume. The author, who we understand is a man of experience in the collection of facts, has had valuable assistance in the preparation of his work. There are the numerous official records and histories which readily furnish much of the matter, but much had to be sought from individuals—which appears to have been readily granted. We are not aware that Mr. Newcomb has had any peculiar or exclusive source of information in reference to the missions of our own Church. The account of the missions of the American Baptist Union have been furnished by the author of the "History of American Baptist Missions"—who is, if we mistake not, Prof. Gammell, of Brown University—a most competent hand. The account of the Methodists has been written by one of their own denomination; of the Presbyterians, from the Rev. H. Lowrie's "Manual of Missions"—while the Church of Rome has been provided with a chronicler in one of her own laymen. With these conditions, it was not difficult to put together a work of value, even in the short time in which the author has accomplished it.

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

XIX.

Lord, he loveth thee the less, that loveth anything with thee, which he loveth not for thee.—*S. August. Lib. III. Confess.*

That is the true and chief joy which is not conceived from the creature, but received from the Creator, which (being once possessed thereof) none can take from thee: whereto all pleasure, being compared, is torment, all joy is grief, sweet things are bitter, all glory is baseness, and all delectable things are despicable.—*S. Bern.*

The Lord's people love the Lord's day for the Lord's sake, and spend it in the Lord's service with a view to His glory.

The covetous man is like a spider; as in this, that he doth nothing but lay his nets to catch every fly, gaping only for a booty of gain; so, yet more, in that while he makes nets for these flies, he consumeth his own bowels; so that which is his life is his death. If there be any creature miserable, it is he; and yet he is least to be pitied, because he makes himself miserable. Such as he is, I will account him; and will therefore sweep down his webs and hate his poison.—*Bishop Hall.*

'Tis a mercy to have that taken from us which takes us from God.—*Venning.*

'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die;
After death, its joys will be
Lasting as eternity.
—*Fenelon.*

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

ASTRONOGRAPHY, OR ASTRONOMICAL GEOGRAPHY, with the use of Globe, arranged either for simultaneous reading and study in classes, or for study in the common method. By Emma Wiliard, author of Wiliard s popular series of Histories.

The object of this work is to teach Astronomical Geography by the use of Artificial Globes. Teachers having Globes will find this book an invaluable aid.

Sample copies will be sent by mail, prepaid, on the receipt of 75 cents in stamps. MERRIAM, MOORE & CO., Globe Manufacturers, Troy, N. Y.

For sale by D. Appleton & Co., and A. S. Barnes & Co., New York.
oct 28-1y-e3w1

IRVING SAVINGS INSTITUTION, No. 67 Warren, one door from Greenwich street. Open daily, from 10 A.M. to 1 P.M. and 4 to 7 P.M.

Interest, at the rate of 6 per cent allowed on all sums from one dollar to $500

The funds of this Institution are securely invested in Bonds and Mortgages, in the city of New York, worth double the amount loaned, and in Bonds of this city.

CALEB S. WOODHULL, President.
W. M. Pullis, } Vice Presidents.
M. D. Van Pelt, }
Vanderbilt L. Buxton, Secretary. [dec9-$3m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required apl-1y

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the *"Curiosity Shop of all Nations,"* "The Palace of Elegance and Taste," &c.

Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.;* but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below

Fancy Goods Department.
Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

Reticule Department.
Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the *"American Institute" at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

Toy Department.
Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.
Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous *"Rag Doll,"* *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.
This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as
German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c

Baby-Jumper Department.
Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the *"Emporium"* pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the *"Great London Exhibition."*
f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

NEW FALL AND WINTER GOODS.—S. & M. E. TOWLE & CO., 281 Grand street, having completed their stock, of rich Fall and Winter Dry Goods, offer extraordinary inducements in all kinds of dress goods of their own importation; and have recently purchased at auction at least 33 per cent. less than the cost of importation.
French Merinos, Cashmeres, Lyonese Cloths.
Magnificent Broche and Brocade Silks.
Rich Harlequin and Satin Plaid Silks.
Satin, Ombre, and Solid Striped Silks.
Lyons Velvet warranted all Silk, Black and Colored.
Ladies' Cloths, of new and desirable Shades.
Black and Colored Cloak Satins.
Mourning Dress Goods, Bombasins, Canton Cloths, Alpacas, together with a complete assortment of mourning apparel.
S. & M. E. TOWLE & CO. invite attention to their stock of house-furnishing goods, replete in all kinds of Muslin Sheeting and Shirting, Linen Damasks, Napkins, Towelings, Barnsley sheeting, etc., Marseilles Quilts, Blankets, Welsh and American Flannels of all kinds.
COLUMBIAN HALL
has been recently enlarged to make room for the extensive assortment of Cloaks, Broche and Wollen Shawls, for which a separate salesroom has been opened.
Goods warranted as represented, one price, and sent to all parts of New York, Brooklyn, etc. S. & M. E. TOWLE & CO.,
oct14-3m-6 Columbian Hall, 281 Grand street.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.
John Johnson, } 111 East 18th street, N. Y.
B. M. Johnson, }
sep23-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. *m11-1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

HOSIERY AND UNDER-GARMENTS.—A. RANKIN & Co., No. 104 Bowery, Manufacturers and Importers of Hosiery and Under Garments of every description.
Importing and manufacturing largely, and having an experience of more than thirty years in the business, A. R. & Co. assure buyers that they can sell the
BEST GOODS AT VERY LOW RATES.
Silk, woolen, and cotton under-shirts and drawers, of every size and quality, made to order.
Remember the OLD STAND 104 BOWERY.
Established in 1823. Sep. 23-tf.

STAINED GLASS FOR CHURCHES, &c., manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19-1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. Vandewater. R. Heasley.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12-1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.— 377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. apl-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as Railroad Scales for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. Warehouse Scales (Dormant and Portable), Heavy Portable Scales, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*
Store Scales, various modifications. Hay and Coal Scales, made entirely of Iron and Steel. Counter Scales, &c. Small Scales and Even Balances for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as The Standard from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

FALL AND WINTER FASHIONS.—E. PHILLIPS, 238 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.
Hats and Caps made to order.
Furs altered to any shape. au19-1y

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in superior manner.
Gents' Furnishing Goods je3

SCHOOLS.

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19–6m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.	
Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16–1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25–1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26–1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21–6m

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21–6m

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14–1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broadway, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oc7–1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.

☞ Entire satisfaction guaranteed, au19–6m

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14–1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30–1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.

GARBANATI, Artist. 435 Broadway,
oct21–1y corner of Howard street.

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.

Open to the public at all times. sep9–1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7–1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30–1y

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

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GEORGE W SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,
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George J. Byrd
William West,
Alph. Underhill,
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Wm. Westerfield,
Thos. E. Cooper,

[f4–1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,
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Thomas E. Davis,
John Garcia,
T. James Glover,
C. F. Lindsley,
E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18–1y] R. O. GLOVER, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.

GEORGE WILKES, M.D., and C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 08
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 0	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 0	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1–1y

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25–1y] ASHER TAYLOR, Secretary.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1–1y GEO. M. KNEVITT, Agent

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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Adam Norrie,
Henry Eyre,
Robert L. Maitland,
Benjamin B. Sherman,
Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

EDMUND HURRY, Surveyor. [ap1–1y] A. B. McDONALD, Agent.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

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Minor H. Keith,
John DeBevoise,
Grahams Polley,
Thomas C. Moore,
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Joseph Boughton,
James S Bearns,
Ralph Pomroy,
Edwards W. Fiske,
Phillip S. Crook,
Francis B. Spinola.
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Barnet B. Boerum,
George Barnes,
Henry A. Kent,
John L. Everett,
Timothy B. Crawford,
E. R. Livermore,
Jacob B. Boerum,
James Affleck,
James Moore,
John J. Crane,
Geo. W. Prince,
M. Kalbfleisch,
W. E. Caldwell,
J. Schenck Suydam
William A. Cobb,
J. V. Schoonmaker
Edward Neville,
John Moore,
Jared Sparks,
James L. Morgan,
Elisha B. Morrell,
A. J. Allaire,
Samuel C. Barnes,
Jeremiah Johnson,
Richard Raynor,
Rollin Sandford.

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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William K. Lothrop,
James E. Brown,
John Newhouse,
Isaac Fryer,
Frederick Hadley,
John G. Wellstood,
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Robert Orr,
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Peter Poillion, Jr.,
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George H. Bell,
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Robert Paton,
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James Black,
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Philip G. Weaver,
Robert McClellan,
William Voorhis,
Adelmour W. King
Jas. Wotherspoon,
Chas. H. Smith,
D. Colden Ruggles,
R. C. Rathbone,
J. W. Rumsey,
John M. Mason,
Moses M. Bradley,

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20–1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

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S. CAMBRELENG, Counsellor.
JOHN T. METCALFE, Consulting Physician.
oct7–6m CHARLES D. SMITH, M.D., } Medical Examiners.
EDWARD FIELDS, M.D., }

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over **$600,000,** after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,
Chas. Hubbard,
Caleb Reed,
Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder.
Thos. A. Dexter,
A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

EDWARD H. PARKER, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. s16–eow6m

PIANOS AND MUSIC.

NEW MUSIC.—COOK & BROTHER have just published the following:

MY OWN FIRESIDE. Beautiful song, with chorus and libitum, by Julius Metz. 25c.

LOVE ILLUMES THE DARKEST NIGHT. By the popular composer, Thos. Baker. 25c.

FAREWELL! FAREWELL! ALL THY SORROWS NOW ARE O'ER. Song or Quartette by J. M. Pelton. Easy and effective. 25c.

GRAPESHOT POLKA REDOWA, by Sanderson. Dedicated to Major W. M. B Hartley. Popular, easy style. 25c.

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HAREBELL WALTZ, by Timothy Trill. Brilliant, with appropriate Vignette. Colored, 38c. Plain, 25c.

BRIDAL GIFT POLKA. T. J. Cook. Splendid vignette. 50c.

On hand, a fine assortment of Haines Bros. & Cumming's brilliant-toned Piano Fortes, at prices that defy competition. All the new Music of the day, Melodeons, Guitars, &c. COOK & BRO.
aug5–6m 843 Broadway.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18 1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¼ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23–1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No 385 Broadway, New York.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25–1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6,6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20–1y Factory, 311, 313, 315 Rivington street.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1–1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6¾, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND ACTION, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13–1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24–1y LIGHT, NEWTON & BRADBURYS.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14–1y

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11–1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.

No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.

No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.

No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.

No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.

No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar4–1y HENRY ERBEN, 172 Centre street, N. Y.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
West Troy, Albany Co., N. Y.

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18–1y opposite the Prescott House.

NEW LOCATION—FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **435** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30–1y **483** Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25–1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30–1y

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23–6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods

mar18–1y R. E. PETERSON, } 144 Bowery, N. Y.
W. T. PETERSON }

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30–1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14–1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A. M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth. 25 cents per box.

Tonic wash for discussed and bleeding gums. 25 cents per bottle.

Reference to several thousand people in New York and vicinity.

sep30–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25–6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18–1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18–1y ROWELL & DAVIDSON, 11 Chambers street, N. Y.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL E. CALDWELL, 163 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11–1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture. sep16–6m

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27–1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9–6m

JOHN W. PRIEST, M. A., ARCHITECT, No. **634** Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23–1y–$

GWYNNE'S PATENT REACTION PUMP, and GWYNNE'S PUMPING ENGINE, peculiarly adapted for the use of Steamers, Vessels, Manufactories, Paper Mills, Tanneries, Distilleries, and Railroad Stations, Drainage, Irrigation, Coffer Dams, Mines, Quarries, Dry Docks, Fire Engines, and, in point of fact, for every purpose which requires a Pump possessing advantages, as has been clearly ascertained, over every other now in use. These Pumps, according to size, are capable of raising from Fifty to Five Hundred barrels of water per minute; and combine simplicity, cheapness, durability, freedom from liability to get out of order, a return for the power employed nearly equal to the theoretical formula; and on account of the absence of valves and boxes, permits the passage of foreign matters mixed with the water, without injury to the Pump. As an evidence that we can peform what we undertake to accomplish, we have permission to refer to many scientific and practical gentlemen, amongst whom will be found Peter Cooper, Esq., New York; Mark Healy, Esq., Boston; James Horner, Esq., New York; John G. Stevens, Esq., Rest. Engineer, Raritan and Delaware Canal; Messrs. J. S. Bunce & Co., Mechanical Engineers, New York.

Pamphlets containing full particulars will be furnished, on application at the office of

MESSRS. GWYNNE & CO.,
oct28–3m] 13 Greenwich street, New York.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oc28–6m 93 Maiden Lane

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20–1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30–1y G. F. BAILEY.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8–1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5–tf

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use

We offer this Furnace to the public with the utmost confidence in its efficacy as a house warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18–1y

THE FLORENCE NIGHTINGALE.

Lady! in our England's story,
There are names we proudly say—
Names of women writ in Heaven,
With us still, and passed away;
But in all the shining record
Which the angels love to read,
Few can claim the earnest homage
By our hearts to thee decreed.

Lady! when to weeping households
Word of thy devotion came,
High and lowly called thee angel,
Wives and mothers blessed thy name;
Where the rectory roses cluster,
Where the whitened cottage peers,
In the old manorial mansion,
Eyes were filled with thankful tears.

Lady! when the wounded soldier
Lifts his head and looks on thee,
Hope will come and softly whisper
He may yet re-cross the sea;
Yet return his mother's kisses,
As she shudders at his scars,
Yet behold a face still dearer
Seen in dreams beneath the stars.

Lady! thou hast left for duty,
All that gives to life its charm,
And we pray that God may keep thee
With thy sisters safe from harm.
Ever shall thy name and story
Cause the heart a blissful thrill,
When our warfare long is over,
And we all are lying still.

—*London News.*

THE MEMORIAL QUESTION.

We have received what, even at a glance, we can discover to be a most interesting and seasonable pamphlet, entitled "An Exposition of the Memorial of Sundry Presbyters presented to the House of Bishops: &c., by one of the Memorialists." It is too near the time of our going to press, that it has come into our hands, to allow of any examination of this Exposition to be available for our present number; but we cannot resist giving at once the following extract from the introduction, as vindicating a most worthy and exemplary minister of our Church,—the originator, we believe, of the Memorial, as he is the author of the pamphlet—from a certain most unmerited suspicion in the object he has in view:—

One of the subscribers to the document here ventures to speak for himself. To what he has written, he alone is committed. In the main he believes he has expressed the mind of most of his fellow subscribers—and probably only in the main. They, and those who think with them, form no party in the Church. They are one in their common convictions on certain great principles, but may be so diverse in many subordinate points, that no one of them can be taken as the representative of any others. They have no leader. This is said in reference to other papers having for the most part the same design as the present, and likely to follow it from time to time. This is the first of such papers, but not the first of any planned series.

Greater confidence is felt by the writer in submitting the matter of these pages, since in its chief points it is that which has approved itself to his judgment during the maturer years of his life. In 1836 he printed a little book on *Catholic Union*, and soon after, as it met with rough handling in some quarters, a pamphlet in defence of it. In both these publications he advanced the views here maintained of the office of our Bishops in its catholic extent, and its consequent availability for the ends of unity and concord beyond our own communion. From that time until the present (except some three years, now long past, when he sympathized more or less with certain theological writers of the University of Oxford) his mind has undergone no change on the subject—a sign to himself, whatever it may be to others, that he is not putting forth crudities.

In enlarging upon the inadequacy of our present ecclesiastical system and particularly, the provisions of the Prayer Book, with their attendant restrictions, to meet the wants of the times, the writer is aware that he has laid himself open to the suspicion in some minds of a want of attachment to the Church of which he is a minister. This he regrets, but in the pursuance of his purpose it could not easily be avoided. He can only say that the suspicion is unfounded, of which he trusts his ministry has afforded demonstration in facts, sufficient, at least, to put a charitable construction on any malappearances in words, and affording evidence of the allegiance in question, better than the strongest protestations to that effect. There may be hearty affection for the principles of a Church, and a sincere approval of her appointments for the application of them, without the partiality which blinds the eye to faults and defects anywhere in her system. In some of its bearings a system might even be felt as a bondage, which yet, for paramount considerations, might be vastly preferred to greater freedom in any other connection. Far distant be the thought of touching one of the *principles* of the Church, in faith, in doctrine, in order, or in worship. It is only desired to give them ampler room, to let them go forth with their inherent force—not to trammel them, under the idea of protecting them, but to have confidence in their truth. If, as now, they seem bound to a platform too narrow and uncatholic, it is no sign of disaffection to them, to desire for them broader ground. Where is the harm, or the undutifulness, of doing what one can to unsectarize the Church?

We shall return to the pamphlet at an early opportunity.

CHURCH MUSIC IN ENGLAND.—The London *Guardian* gives an account of a lecture delivered at the Mechanics' Institute, Launceston, by the Rev. S. Childs Clarke, on "Music, as an element and auxiliary of public worship." Illustrations of ancient and modern music were given by an efficient choir, among which were the Responsorial Prayer Tones, two of the Gregorian Tones, the Dies Iræ, Surrexit Christus, &c., and the Old Hundredth, as originally sung. The lecturer advocated the musical service and intonation of the responses as the only method of procuring a hearty congregational response. The lecture concluded with Weldon's anthem, "O praise the Lord," and the whole audience, upward of 400, joining in the well-known tune, St. Stephen's. At the request of the lecturer no signs of approval or disapproval were manifested; and the behaviour of the mixed assembly was most becoming throughout. At the end of the evening the lecturer received the thanks of the Institute, conveyed through the Independent Dissenting Minister, and a gentleman of the town (also a Dissenter), for the effort to promote a better style of ecclesiastical music than is at present adopted. Diagrams were exhibited, showing the ancient method of notation adopted by Marbecke, under Archbishop Cranmer's direction, and pointing out the modern corruptions of the best tunes, such as Tallis's Evening Hymn.

BANK FAILURE.—The *Daily Times* gives the following account of a serious bank failure here this week:—

The recent suspension of business by the Empire City Bank has resulted rather seriously to a majority of the Directors, in consequence of one of their number having previously become indebted to the Institution in the sum of $100,000. It seems a gentleman of high standing in the community, Mr. Samuel Leggett, was a leading member of the Bank direction, and being reported to possess wealth, it was deemed no risk to loan him large amounts. Since the Bank closed an investigation into the affairs has taken place, and yesterday it was discovered that Mr. Leggett owed the Bank $100,000. It was thought his indebtedness would not exceed $20,000, but on footing up accounts, the Directors ascertained their mistake. It is understood that the operations of Mr. Leggettt have involved Elijah F. Purdy, Esq., to the amount of some $40,000 or $50,000, by Mr. Purdy's endorsing a portion of his paper discounted in the Empire City Bank. A few days ago Mr. Purdy was surprised by the receipt of a letter from Mr. Leggett in which he stated to Mr. Purdy, that he, (Mr. Purdy,) had been his best friend, not excepting his (Leggett's) father. He was exceedingly sorry to say that all he owed Mr. Purdy he could not pay him, and he must look to the world for it, as before 6 o'clock that evening, he, (Mr. Leggett,) would be no more!

Efforts were immediately made by Mr. Purdy and others interested in the Empire City Bank, to find Mr. Leggett, but the efforts were unsuccessful, as they were informed he had not been seen since the 28th of last month. Mr. Leggett was a partner of Thomas J. Sloan, Esq., and co-proprietor of the Empire Works, foot of East Twenty-fifth-street, and his mysterious disappearance has created quite a sensation among the mercantile community.

PRINCELY DONATION FOR THE POOR.—We read with much pleasure the consummation of a noble design of charity and beneficence. The Hon. Wm. E. Helfenstein being in possession of a large body of valuable coal lands in the Shamokin region, and having a heart always open to acts calculated to ameliorate the condition of those in want, determined to dedicate *forever* a portion of his estate for the benefit of the destitute poor of New York, Philadelphia, Baltimore, Lancaster, Carlisle, &c. &c., for the endowment of a Free College at Shamokin, and for the benefit of African Colonization. The land to be devoted to this praiseworthy object is in two tracts, and embraces about six hundred acres of the best anthracite in the State; the one tract, for the destitute poor, is said to be capable of producing three hundred thousand tons per annum when properly developed, and the other tract, for the endowment of the College and African Colonization, will yield, it is estimated by competent judges, one hundred and fifty thousand tons. At a low rental this quantity will bring in a revenue of upward of one hundred thousand dollars yearly—which is more than 6 per cent. on a million and a half of dollars. One of these tracts has already been leased, and will, the coming year, be put in operation. The day set apart for the consummation of the design of Judge Helfenstein was the 22d December. A number of persons were present from Philadelphia, Lancaster, Harrisburg, Pottsville, Danville, Sunbury, Northumberland, Traverton, and other places to witness and participate, along with the people of Shamokin, in the interesting ceremony of laying the corner stone of the College, and the formal dedication of the princely gift. In the course of the proceedings, Governor Bigler took occasion to remark, that there was one idea in it, which, above all others, had attracted his attention, and commanded his approbation, prior to our meeting here to-day—that was the singular, though wise purpose of offering this great charity while he was yet in full life and vigor, with the promise of many days before him, and with the design that the whole scheme shall grow up under the auspices of the author. He anticipated the happiest results from the precedent established by Judge H., and believed it would put others to thinking on the subject, and acting likewise. The site for the college covers an area of 30 acres, on the highest point in the vicinity of Shamokin, affording views of the surrounding country of surpassing beauty and loveliness.

EMIGRATION RESULTS.—The Annual Report of the Commissioners of Emigration, just published, shows that 313,747 persons landed in this city from foreign ports during the past year, which is an increase of 30,415 upon the year 1853. One-half of the entire immigration this year, 166,723, came from Germany, 79,400 from Ireland, and 30,016 from England.

"THOSE CHRISTMAS BELLS SUBLIME."—The bells of Christ Church (says the Boston *Transcript*,) have pealed forth merrily during the evening hours of the past week, and their music has been listened to with pleasure. The ringing has been excellent, and the tunes executed with musical precision. As we listened to them a few evenings since, we were reminded of the closing lines of the Rev. Dr. Croswell's fine poem on that ancient church edifice, (Christ Church), where he thus alludes to "Those Christmas bells sublime:"

"So have they rung a hundred years,
And on the ears that heard them first
The chiming of the starry spheres
With their enrapturing tones have burst."

There is much knowledge; there is, we trust in many, no lack of faith; but there is in all—yes, we fear we must say in *all*—a want of the genuine Scriptural feeling, so often recommended by our Divine Master, so peculiarly valued by the Apostle of whom I speak—the universal Spirit of Love,—love to the members of the redeemed family of our Lord, simply because they *are* the members of His family, without any reference to their own individual recommendations or attractions, acknowledging it as a sufficient recommendation that they love the Lord Jesus in sincerity, feeling it a sufficient attraction that they have *His* blessed image impressed upon them, and possess some of "the mind which was in Christ Jesus."—*Blunt's Lectures on St. Paul.*

CLERGY of the PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward, } 156 Second Avenue.
Anthon, D.D., Rev. Henry, }
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., 6 Boorman Place, 33d-street.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev. Samuel D., 19 Bible House and 171 West 36th-street.
Dickson, Rev. Robert George, 327 East Twelfth street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., Yorkville post-office.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 9 East Eighteenth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 637 Broadway.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., 637 Broadway, office of *Church Journal*, and 306 Fourth street.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 308 Broome street.
Sleight, Rev. George N., No. 6 Boorman Place, 33d-street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street,
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Allen, Rev. Nathaniel G., 80 Woodhull street.
Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Morton, Rev. James, 155 Adams street.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Sanford, Rev. David P.
Schroeder, D.D., Rev. John F., } 493 Atlantic street.
Schroeder, Rev. John F. Jun., }
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Nevins, corner of State.
Vinton, D.D., Rev. Francis, 178 Atlantic street.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.
Taylor, Rev. Benjamin F., Division Avenue, 2d house from 7th street.

NEW JERSEY

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

THE RHODE ISLAND LIQUOR LAW.—The opinion of Judge Brayton, of Rhode Island, (says the Springfield *Republican*), denying the constitutionality of the liquor law of that State, does not, as we understand, affect the vital principles of the law. It denies the constitutionality of the seizure clause on account of its details, at the same time that it recognizes the right of seizure and confiscation. The defect in the law is, that after the seizure of liquors it provides that on the conviction of the party in whose possession they were found, of selling, or keeping for sale, *liquors of the same kind* as those seized, the liquors seized shall be adjudged forfeit, and destroyed, while no proof is required that the identical liquors seized and to be destroyed, were ever kept for sale. The only amendment required to make the law good, therefore, is a provision that proof shall be made that the liquors to be confiscated were kept for sale.

CURIOUS.—It is stated that Francis M. Yates, one of the Matthew Ward jury, has been tried before the Hardin County court, at Elizabethtown, Ky., for perjury, and acquitted.

SUGGESTED RENEWAL OF THE SLAVE TRADE.—A Grand Jury in South Carolina have presented the laws against the African Slave Trade as a public grievance. The presentment argues the right of slavery from the Scriptures, and recommends the subject to the action of the Legislature.

Who will Contribute toward the Erection of a Church for the Poor?

To the Editor of The Churchman:

By finding a place for the following note to the undersigned, a Committee of Ladies, soliciting aid to erect Grace Mission Church for the poor of Williamsburgh, you will help to relieve the pressing wants of this promising Mission.

Tarrytown, December 20th, 1854.

DEAR LADIES:—Will you accept the enclosed $1 as a donation from a little girl, who saved it with the intention of appropriating it to the purchase of some trifles for Christmas gifts for her parents, but seeing your appeal (with the consent of her Parents) desires you to accept this mite from her, hoping that you may be blessed in your pious endeavours to furnish the poor of your vicinity with a place of worship.

To enable the laborious Missionary to go forward with the building (now nearly enclosed) to the completion of the basement for service and Sunday School, will the reader of this be pleased to send a mite by mail to the Rev. Alvah Guion, Williamsburgh, or leave it with Messrs. Stanford & Swords, 637 Broadway, N. Y. It will be thankfully received. Without more means lumber cannot be procured, nor can the work of the Church go forward.

MARY L. GUION, }
EURETTA M. TOWNSEND, } Committee of the
JANE A. ROBERTS, } Ladies.
MARIA WOODRUFF, }

CLERICAL CHANGES.

The Rev. Charles W. Homer having become Rector of St. Mark's Church, Newark, Wayne county, N. Y., desires his letters and papers to be addressed accordingly.

The Rev. William Walsh having accepted the Rectorship of St. John's parish, Delhi, Delaware county, N.Y., requests that his letters and papers may be directed accordingly.

The Rev. C. H. Disbrow has resigned the charge of All Saints Parish, Calvert county, Maryland, and accepted a call to the rectorship of St. John's Church, Aberdeen, Mississippi.

MARRIED.

On Tuesday, Dec 26, in St. Peter's Church, Spotteswood, by the Rev. Joseph F. Phillips, Mr. GEORGE COOPER STOUT, merchant, of Middletown Point, N. J., to Miss ADELAIDE, daughter of the Hon. John Perrine, of Spotteswood.

NOTICES.

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society, will be held in the Sabbath School room of the Church of the Ascension, on Tuesday evening next, 9th inst., at half-past 7 o'clock.

THOMAS P. CUMMINGS, Recording Secretary.

New York, Jan. 5, 1855.

Sermon to the Young.—A sermon will be delivered TO THE YOUNG (being the 6th in the course of sermons), in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, January 7. Service to commence at 7½ o'clock.

Church of the Holy Communion.—The Epiphany Sermon and Offertory for Missions in this Church, will take place on SUNDAY evening next. The Services to begin at 7½ o'clock.

The regular Quarterly Meeting of the New York Ecclesiological Society, will be held at St. John's Sabbath School Rooms, on Monday, January 8, at 7½ P. M.

W. P. MORGAN, Recording Secretary.

The Executive Committee will meet at 7 P. M.

The Christian Jews throughout the United States and Canada, are cordially invited to meet in Convention next May, in the City of New York. Most important business will be brought up for their consideration. It is hoped that as many as circumstances and convenience will allow may respond to the above call. Due notice of time and place of meeting will be hereafter given.

Communications may be addressed to Mr. M. J. Franklin, Room 36, New Bible House, New York.

MORRIS J. FRANKLIN,
JOHN C. JACOBI,
New York, Jan. 3, 1855. G. R. LEDEVER.

Clerical Convocation.—The regular meeting of the Queens County Clerical Association will be held in St. George's Church, Flushing, on WEDNESDAY and THURSDAY, January 10th and 11th.

Text for Sketches—Acts 2: 33.

W. H. MOORE, Secretary.

Hempstead, January 2, 1855.

Prize Essay.—A premium of Fifty Dollars is hereby offered by the "Protestant Episcopal Brotherhood, in the Diocese of New York," for the best Tract on the subject of "Church Brotherhoods." The Tract not to exceed sixteen pages, duodecimo, and to be forwarded (post-paid) on or before the 1st of March, 1855, to Mr. F. W. Welchman, New York.

It is requested that each manuscript be accompanied with a sealed envelope, having within the name of its writer, and on the outside, the signature attached to the manuscript.

The right is reserved to withhold the prize if none of the Tracts offered should be deemed of sufficient merit, in which case none of the envelopes will be opened.

Rev. Samuel Buel, Rev. James Mulchahey, Henry D. Paine, M. D., Bailey J. Hathaway, F. W. Welchman, Committee.

New York, December 4th, 1854. eowtml

ACKNOWLEDGMENTS.

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums since the 15th of November last:

Trinity Church, New York, stipend, $200; Alms Chest of Grace Church, Brooklyn, $5; Dayton Hobart, an. '53 and '54, $5; A. W. King, an. '53 and '54, $4; Albert McNulty, an. '53 and '54, $4; Mrs. J. R. Van Rensselaer and sister, an. '54, $4.

Annual Subscriptions 1854, at $2: C. Dubois, Jr., W. W. Dibblee, T. B. Coddington, S. M. Cornell, Miss A. C. Meyer, Peter Morris, Miss Mary N. Neilson, Henry Kummell, G. A. Mayhew, Wm. Moore—10, at $2 each, $20.

Annual Subscriptions 1854, at $5: C. W. Smith, J. Fryer, J. B. Windle, Richard Lawrence, Cambridge Livingston, Wm. C. Rhinelander—6, at $5 each, $30.

For Sailor's Home, through J. Reese: P. M. Suydam, $25; L. C. & Co., $25; Cash, $25; Mrs. J. Suydam, $15; J. A. S., $10; J. Reese, $25; D. L. S., $10; Collection of Grace Church, Brooklyn, Rev. Dr. Vinton, $123; Wm. Helson & Son, through H. P. Marshall, $50. Total, $579.

December 12, 1854. E. M. DUNCAN, Treasurer, 114 Wall street.

New York Bible and Common Prayer-Book Society.

Mrs. James Punnett $3, Edwd. Whitehouse $2, Mrs. John Webb $2, Nath. G. Bradford $5, A. B. Neilson $2, Miss Roberts $2, F. W. Edmonds $2, C. N. S. Rowland $2, Robt. Hyslop $2, James L. Morgan $5, John A. Graff $3, Charles Carmer $2, James Barrow $2, A. B. Sands $5, Chas. H. Seymour $2, James Van Norden $3, W. H. Beare $2, Mr. and Mrs. D. A. Cushman $4, Chas. B. Bostwick $2; St. Andrew's Church, Yaphank, Rev. Charles H. Gardner, $4 42; St. John's Church, Richfield Springs, Rev. C. P. Thackera, $2. Total, $58.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Mrs. James Punnett $1, A. B. Neilson $2, C. N. S. Rowland $1, Charles Congdon $1, James Barrow $1, Miss Roberts $1, Wm. Nelson $1, Wm. H. Beare $1, Charles Carmer $1, Charles H. Seymour $1. Total, $11.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From M. R. $5, C. $30, and 2 bundles of clothing; a lady of Ascension Church, $5 worth of clothing; by a young lady, a collection from her friends on New Year's day, $3 60.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. LOT JONES, 77 2d-Avenue.

January 2, 1855.

Free Church of the Holy Martyrs.

The subscriber gratefully acknowledges the following donations for the poor:

From J. H. R., $3; F., $10; from unknown friends several bundles of clothing; an order for $10 worth of clothing, from a member of the Church of the Ascension.

Further aid may be left with Stanford & Swords, 637 Broadway, or with JAMES MILLETT, 308 Broome street.

Free Church of the Good Shepherd.

The missionary has received through Messrs. Stanford & Swords, 33 cents from E., of Albany, and $5 from P. C. C., for distribution.

Church of the Nativity.

The subscriber gratefully acknowledges the receipt of $5 worth of clothing for the poor, from the ladies of the Church of the Annunciation also, $5 for the same purpose from Mrs. C.

January 3, 1855. C. CLAPP.

THE POOR.—The undersigned gratefully acknowledges the receipt of the following donations for the poor:

Through Messrs. Stanford & Swords, from F, $10; J. H. R., $3.

Further donations of either money or clothing will be thankfully received, and may be left with Messrs. Standford & Swords, 637 Broadway, or at 276 Houston street. THOMAS COOK,
Chaplain to the Emigrants at Ward Island.

Ladies Circulars, GRACE MISSION CHURCH, WILLIAMSBURGH.—Many thanks, sincere and hearty thanks, to those excellent ladies who, in answer to the Ladies circulars in behalf of the above mission, have, during Christmas week, sent their good wishes with the following liberal sums, to aid in planting a branch of our beloved Church among the poor, where it is greatly needed:

From Mrs. J. G., Union Place, $5; R., $25; Mrs. N. B., $5; Mrs. R. B., $20; Mrs. E., Albany, 33 cents; Mrs. C. M. O, Yonkers, $5; Mrs. B., Yonkers, $5. Through Messrs. S. & S.: from Mrs. L., $5. Through Rev. T. T. Guion: and from blank, mailed Stamford, $5; also, from H. C., $2, for the poor.

We wish you who have contributed to this good work, and others who may do so, many a merry Christmas. God grant that the stream of relief to this noble enterprise, which has commenced flowing, may be continued, if not increased, by the kindness of those who have received the Ladies circulars, and who may be spared to enter the New Year. ALVAH GUION, Missionary and Agent.

N. B.—Most thankfully will further subscriptions be received. They may be sent by mail to the Missionary, Williamsburgh, or left with Messrs. Stanford & Swords, N. Y., or the Rev. T. T. Guion, 291 Jay street, Brooklyn.

The Ladies of the Episcopal Orphan Home, gratefully acknowledge the following donations:

1 ton of coal from a Churchman; 2 chaldrons Liverpool coal from Mr. Popham; 1 lamp from Miss E. Wallace; $2 for cakes from Mrs. Ogden; 1 box of woolen gloves from Mr. Jones Rogers; 6 mince pies for the children, and 1 for the matron, from Mrs. E. Drake. Through Miss Wallace: a carpet; 2 boxes of toys from Miss Lydig; 50 cents for the Christmas Tree from a lady; $1 from a lady for the Christmas Tree; 50 cents from Mrs. Macomb for the Tree; $1 from Mr. Skidmore for the Christmas Tree; a Christmas Tree from Mr. James Bailey; 12 yards of muslin from Mrs. Durander; 1 ornamented fruit cake for the matron from Mrs. F. Tucker; 22 skirts, 21 trimmed felt hats, 21 scarfs, and 9 comforters from the Auxiliary Sewing Society. Through Mrs. Fanning C. Tucker: 1 box of raisins, 1 box of crackers, 1 box of oranges; a quantity of nuts from Chester Driggs; a lot of cakes from Mrs. Crawford; a lot of cakes, and five puddings from Sneckner & Co.; 8 pairs of knit stockings from Mrs. Fanning C. Tucker; 2 rides for the children, to and from St. Peter's Church, from the owners of the Knickerbocker line of stages. Through Messrs. Weeks & Douglass: John L. Buckley, 1 bbl. of corn meal; Powell & Co., 1 bbl. of flour; Weeks & Douglass, 1 bbl. of flour; Robert Norton, 1 bag of beans; E. H. Tompkins, 1 bag of beans; a friend, 3 hams; O. L. & A. Ferris, 1 quintal of fish; Bennett & Brokaw, 11 chickens; books to the amount of $15 from the Protestant Episcopal S. S. Union and Church Book Society; a donation of books from the children of Dr. Gilman; 8 turkeys from Miss Mary Bailey for the Christmas dinner; 12 pies and a lot of cakes from the children of the Rev. Mr. Halsey; 4 dozen stockings from Mr. T. S. Griffin; 1 dozen stockings from a lady; 48 lbs. of beef to roast, ½ bush. of apples, ½ bush. of potatoes, and plum pudding, sent for the Christmas dinner, from Mrs. R. B. Minturn; 6 pies from Mrs. Ely; 4 dolls, 2 aprons, bag, and a pin cushion; a lot of New Year's cakes from Miss McLeod; 1 dress from Mrs. Unger; toys and ice cream from Rev. Mr. Cook and Mrs. Dr. Clinton; a Christmas bouquet from Edward Decker, gardener; $5 for the Christmas Tree from Mr. John Swift's children.

Donations may be left at Stanford & Swords, 637 Broadway, or will be thankfully received at the Home, 74 Hammond street.

December 30, 1854.

Fund for Aged and Infirm Clergymen.

The Treasurer has received since the acknowledgment of Dec. 26th, the following contributions, viz:

From St. Thomas' Church, Mamaronock, Rev. J. M. Ward	$ 9 25
St. James', Hyde Park, Rev. Dr. Sherwood	15 00
St. Luke's, Brooklyn, Rev. J. W. Diller	22 20
Calvary, Williamsburgh, Rev. S. W. Sayres	3 00
St. Ann's, Brooklyn, Rev. Dr. Cutler	120 47
St. Luke's, New York, Rev. S. Parker	24 00
Grace, Waterford, Rev. R. S. Adams	3 60
St. Peter's, Hobart, Rev. W. A. Curtis	5 00
St. Matthew's, New York, Rev. J. Pound	23 50
St. Mary's, New York, Rev. T. McPeters	6 85
All Angels', New York, Rev. T. McPeters	1 25
St. James', Goshen, Rev. J T. Cushing	21 00
Epiphany, New York, Rev. Lot Jones	12 05
Christ Church, Rouse's Point, Rev. O. H. Staples	3 45
St. John's, Champlain, Rev. O. H. Staples	3 00
Children's Christmas Offerings, by Rev. Dr. McVickar	2 00
St. George's, Newburg, Rev. Dr. Brown	29 00
Ascension, Green Point, Rev. E. Babcock	2 50
Total amount	$307 12

C. N. S. ROWLAND, Treasurer, 55 Water street.

January 2, 1855.

WANTS.

LITERARY OCCUPATION.—Wanted immediately, a youth of good education to assist in literary labour, with the view of being trained for the Public Press. He must be a member of the Protestant Episcopal Church. Address, stating age and qualifications, with references, to T. R., Box 1603 Post-office.

NEW YORK EMPLOYMENT OFFICE, 478 Broadway.—Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [a1-1y] T. P. SAUNDERS, Proprietor.

CHURCH OF ENGLAND HOME FOR FEMALE SERVANTS, Instituted March, 1849, Organized May, 1854. 149 Grand street, New York.

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jan 6, 1855, 1y

PUBLICATIONS.

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Jan6 4t.

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dec 30-3t

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